

*Author of New Testament Colossians*  
PARAPHRASE,

AND

*Notes*  
NOTES

ON THE

Epistle of St. Paul

TO THE

COLOSSIANS.

WITH AN

APPENDIX

Upon *Ephes.* IV. 8.

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L O N D O N :

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To the RIGHT HONOURABLE

Sir P E T E R K I N G,

Lord Chief Justice of the Common Pleas.

My LORD,

**Y**OUR Lordship has the justest Title to these Papers, as a near and highly valued Relation of the Great Mr. *Locke*, to whom I am more indebted, than to any Man, for what Understanding I have in *St. Paul's* Epistles, and whose admirable Rules and Example, I have, the best I could, indeavoured to follow. Besides, I could not appeal to a more competent Judge of Writings of this Nature, than Your Lordship, whose bright Character in Your Profession, and the other Parts of Learning, is especially, in my Apprehension, embellished by a Knowledge of the Holy Scriptures, which has been the Effect of a critical and diligent Study of them. I fear not the

A 2 Censure



*The DEDICATION.*

Censure of the World for professing my Veneration for Your Lordship: Nor do I doubt, the Offence which it might give to Your Modesty, will be prevented by Your Goodness, which will not suffer You to be offended with all Mankind who know any thing of You, as yet You must be for the same Reason, if You are offended with me. And indeed it is a Happiness almost peculiar to Your self, to be beloved of all, and that they who differ ever so widely about other Matters, do yet very unanimously agree in the most honourable Sentiments of Your Lordship.

That Your Lordship may be long continued a Support, an Ornament, and the Delight of Your Country, is the hearty Prayer of,

*My LORD,*

*Your Lordship's*

*very sincere Admirer,*

*and humble Servant.*



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T H E  
P R E F A C E.

**S***T. Paul's Epistles have always been esteemed a noble Part of the New Testament; but as we are told, and every one who reads them knows, there are in them some Things hard to be understood, 2 Pet. iii. 16. They therefore have done good Service to the Christian Religion, who have by their Writings made this Part of the holy Scriptures more easy and intelligible. Mr. Locke has, in my Judgment, done more this way, than any Man; and indeed he had a Head admirably turned for the tracing and discovering the profound and intricate Discourses and Intentions of so close a Reasoner, who yet abounds with all manner of Figures and long Digressions. I am not the only Person who have often lamented his not applying himself sooner to this Study, and that we should have his Paraphrase and Notes only upon five of the Epistles; but we have Reason to be thankful for them, not only for the Light they give to those Epistles, but the Use they may be of in helping us to understand all the rest. I have in the present Work endeavoured to imitate this Great Man; nor will any judicious Person blame me for proposing to my self such a Pattern, however short he sees at the same Time I come of it. I have laboured to guide my self by the admirable Rules he has given for this Study; wherein I have found much Satisfaction, tho' it may perhaps but little satisfy the Reader.*

*The Reason why I chose first to study this Epistle, was partly because it was not one of those Mr. Locke had explained, and therefore a Comment upon it in his Way seemed to be wanted; but to be ingenuous, my chief Reason was, because Mr. Locke had admirably cleared the Epistle to the Ephesians, which being in Design, Method, and Expression, very like to this to the Colossians, I concluded his Work would yield me much Assistance in mine: For I resolved from the first to transfer whatever he had said on that Epistle, that was to*



# The P R E F A C E.

my Purpose, into my Work on this. And that I may not appear a Plagiary in not owning by whom I profit, I acquaint the Reader that I have kept to my Resolution, and have often borrowed his Words, even where I have not named him; and this I have the rather done, that he may read with the more Attention, since otherwise he may not know whom he is reading, Mr. Locke, or my self.

I would not be thought a bare Transcriber, from what I have now said. I have studied the Epistle thro' and thro', with the greatest Application I was able; and there were some Parts wherein I could have no Help from Mr. Locke, or any one else, to my Satisfaction; upon which, at my first setting about the Work, and long after, I despaired of saying any Thing but that I did not understand them. I can however now say, I have found no great Reason upon the whole to speak much in that Manner; but have satisfied my self about most of those Passages that seemed most difficult. I might assign the fifteenth Verse of the second Chapter as an Instance of this Nature, and perhaps some other Places, were it not that I decline the Vanity, and the raising too great Expectations.

If what I offer at present, shall meet with a favourable Acceptance, it will encourage my publishing hereafter what I shall apprehend will tend to clear the holy Scriptures; but if it prove otherwise, I hope not to be diverted from pursuing my own Pleasure and Satisfaction, as God shall graciously please to give me Ability and Opportunity.

T H E

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## E R R A T A.

PAGE 12. line 6. in the Notes, r.  $\omega\sigma\omega\sigma\iota\sigma\theta\epsilon\iota$ . Pag. 16. l. 15. in the Notes, r. Christ, Pag. 17. lin. 9. in the Notes, r. ἀποκατάλλαξεν. Ibid. r. ἀποκατήλλαξεν. Ibid. l. 35. after Alexandrian put a Comma. Pag. 20. l. 19. in the Notes, r. his for this. Pag. 27. l. 19. del. of. Pag. 28. l. 38. in the Notes, r. Evangelist. Pag. 32. l. ult. for came r. come. Pag. 33. l. 43. in the Notes, after Subject put a Comma. Pag. 35. lin. 20. in the Notes, after him put a Comma. Pag. 38. l. 17. r. mentions. Pag. 39. l. 9. in the Notes, r. σάξ. Pag. 47. l. 16. for Handle, r. Eat. Pag. 58. l. 8. in the Notes, for to r. with. Pag. 65. l. 5. for in part r. impartially. Pag. 72. l. 24. r.  $\{\aleph\psi\}$ . Ibid. l. ult. r.  $\{\aleph\psi\}$ .



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THE  
Epistle of St. Paul  
TO THE  
COLOSSIANS.

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*Written  
from  
Rome by  
St. Paul in  
Bonds, in  
the Year of  
our Lord  
62. Of  
Nero 9.*

SYNOPSIS.

**C**OLOSS was a populous, wealthy and large City of *Phrygia*, wherein there was a Christian Church, tho' it is uncertain by whom it was planted. It seems probable that it was not by *St. Paul* himself, however he was the Apostle of the *Gentiles*, and had spent much time at *Ephesus*; for the Epistle it self affords Reason to judge, according to the general Opinion of both ancient and modern Commentators, that he had never been there, or at *Laodicea*, which was near to it: Of the Passages which imply thus much, notice will be taken in going over the Epistle. Nor is it certain, that the *Colossians* were converted to the Christian Faith by any whom *St. Paul* sent to them to that end. This indeed seems probable; for he had spent three Years at *Ephesus*, *Acts* xx. 31. and it is not unlikely, that during that time some of the *Colossians*, having occasion to go to *Ephesus*, might by him be turn'd to Christianity, and might when they went home be employed by him to preach the Gospel to their Fellow-Citizens. This may be thought the more probable from what *St. Luke* says of his

B

Success,



## C O L O S S I A N S.

Success, when he had been at *Ephesus* but two Years, *Acts* xix. 10. *And this* (*Paul's* discoursing daily in the School of *Tyrannus*) continued by the Space of two Years; so that all they which dwelt in Asia, heard the Word of the Lord, both Jews and Greeks. And considering how stedfast the *Colossians* appear to have been in the Doctrine which was peculiarly taught by *St. Paul*, there is the more Reason to imagine they might be converted by some who went to them from him. *Epaphras* may well be supposed to be one of this Number, if he was not the only Person at first so employed. He was himself a *Colossian*, *Chap.* IV. 12. a faithful Minister of Christ for them, *Chap.* I. 7. by whom he intimates they had been chiefly instructed. And possibly they therefore sent him as their Messenger to *St. Paul*, because he had been before sent to them by him, and so was the more likely to be acceptable to him.

Whoever was the Instrument or Occasion of their Conversion, *St. Paul*, who was the Apostle of the *Gentiles*, could not but have a great Concern for them. As he was sent with a special Commission to the *Gentiles*, *Acts* xxvi. 17, 18. so he seems to have been more fully, than the rest of the Apostles, instructed in the great Mystery which related to the *Gentiles*, viz. God's calling them into his Church, and taking them to be his People, without subjecting them to the ceremonial Law. The *Jews*, who were very tenacious of their old Customs, and concluded that the Law which God had given by *Moses*, was never to be alter'd, and that a Conformity to it was a Term absolutely necessary to Salvation, were grievously scandaliz'd at this Doctrine, and at *St. Paul* for preaching and maintaining it. This stirr'd up their Rage against him, *Acts* xxi. 28. which was the Occasion of the Bonds he was now in, *Col.* IV. 3. And even the believing *Jews* were very earnest in insisting on the converted *Gentiles* being circumcised, and keeping the Law of *Moses*, *Acts* xv. 1, 5. This gave the Apostle much disturbance, and was a great Hindrance to the Success of the Gospel; and being the great Preacher of this Mystery, he strenuously maintain'd it, and the Liberty of the *Gentiles*, insisting upon it that it was necessary for them to stand fast in it, as ever they would expect Salvation by Christ. And as it was a Trouble to him when he heard of any of the *Gentile* Converts yielding to the Importunity of the Zealots for *Judaism*, and he deals with them sharply, and takes much Pains to convince them  
by



## C O L O S S I A N S.

3

by Arguments; so it was a great Pleasure to him to hear of any of them that continued firm in the Doctrine he taught; and having received from *Epaphras* a very pleasing Account of the *Colossians* in this Respect, he writes to them to commend and applaud them, and to testify the great Joy and Satisfaction he had in the good News; nor is there, perhaps, in all the Epistle, when rightly understood, any thing said of them by way of Reprehension. However, as the *Jews* were in great Numbers in *Asia*, and many of them were probably Profelytes to Christianity, and retained much of their old Leaven, St. *Paul* thought it necessary to confirm and establish the *Colossians* in this Epistle, against their Endeavours, and more especially of one Sect of them, to corrupt them. He insists upon God's having abolish'd the Law, with reference to the *Gentiles*; and as they cried up the Law, he compares Christ with it, that he might shew the Greatness of the Difference. The Zealots who were trying to corrupt them, seem to have talk'd much of *Angels*, and urged the Respect due to them; and for that Reason he sets out the great Superiority of Christ to Angels, and the Necessity of adhering to him as their Head. That part, wherein he speaks most directly against these Invaders of the Liberty and Privileges of the *Colossians*, is but short, being comprized in *Chap.* II. 4---23. *Chap.* III. 1---4. but the preceding Part of the Epistle is full of Suggestions and Hints which it was easy for them to apply, in order to their being establish'd in the Apostle's Doctrine, and fortified against the subtil Insinuations of the Advocates for *Judaism*. The Scope of the Epistle is much the same with those to the *Philippians* and *Ephesians*, written about the same time, the latter of them being sent by the same Messenger *Tychicus*, *Eph.* VI. 21, 22. *Col.* IV. 7, 8. And indeed as the Occasions were so much alike, so are the very Expressions which he uses in both: This to the *Colossians* being written as in the same time, so in the same Run and Warmth of Thoughts; so that, as Mr. *Locke* says, the Form, Phrase, Matter, and all the Parts quite thro' of these two Epistles, do so perfectly correspond, that one cannot be mistaken in thinking one of them very fit to give light to the other. And that to the *Philippians*, writ also by St. *Paul* during his Bonds at *Rome*, when attentively look'd into, will be found to have the same Aim with the other two; so that in these three Epistles taken together, one may see the great Design of the Gospel laid down, as far surpassing the Law, both in Glory, Great-



## C O L O S S I A N S.

Chap. I.

ness, Comprehension, Grace and Bounty ; and therefore they were Opposers, not Promoters of the true Doctrine of the Gospel, and the Kingdom of God under the Messiah, who would confine it to the narrow and beggarly Elements or Shadows of this World, as *St. Paul* calls the positive Ordinances of the Mosaical Institution.

It is farther to be observed, that in each of these three Epistles, he takes care to suggest some Considerations to prevent their being offended or discouraged upon the Account of his present Circumstances, as he was in Bonds for asserting and preaching the Grace of God toward them.

## S E C T. I.

C H A P. I. 1, 2.

## C O N T E N T S.

THESE two Verses contain *St. Paul's* Inscription, or Introduction of his Epistle: What there is in it remarkable for its Difference from what is to be found in his other Epistles, shall be taken notice of in the Notes.

## P A R A P H R A S E.

## T E X T.

I. **P**AUL an Apostle of Jesus Christ, by the declared Will and special Appointment of God (a) and *Timothy* our Brother (b), to **P**AUL an apostle of Jesus Christ by the will of God, and *Timotheus* our brother, to the

## N O T E S.

1 (a) *By the Will of God.*] *St. Paul*, in most of his Epistles, mentions his being an *Apostle by the Will of God*; which way of speaking being peculiar to him, we may suppose him therein to intimate his extraordinary and miraculous Mission, *Acts ix. xxvi.* and his receiving the Gospel by immediate Revelation, *Gal. i. 11, 12.* for he doubted not of the Will and Providence of God's governing all things. Besides, he may stile himself thus, in Opposition to those who without *the Will of God* set up against him.

(b) *Timotheus our Brother.*] He was Brother to *St. Paul*, not only as a Christian, but as employed in the same Work with him, of preaching the Gospel, (as this Title seems used sometimes in that Sense) and he was also his Brother in Affliction, he being now in Bonds with him, and so at hand to join with him in the Salutation and Inscription here in the beginning of this Epistle.

the



# COLOSSIANS.

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An.Ch.62.  
Neronis 9.

## TEXT.

## PARAPHRASE.

2 saints and faithful brethren in Christ, which are at Coloss: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

the Professors of the Gospel (c) who are at Coloss, Converts who stand firm in the Faith of Jesus Christ (d): Favour and Peace (e) be to you from God our Father, and from the Lord Jesus Christ.

2.

## NOTES.

2 (c) *To the Saints.*] Οἱ ἅγιοι, *the Saints*, or οἱ ἅγιοι ἀδελφοί, *the holy Brethren* (as the Greek here seems to require that Construction) do not necessarily signify Persons internally sanctified, and in a State of Salvation, but such as were separated from the common State of Mankind, to be the People of God, and to serve him. The heathen World had revolted from the true God, to the Service of Idols and false Gods, Rom. i. 18—25. The Jews being separated from this corrupt Mass, to be the peculiar People of God, were called holy, Exod. xix. 5, 6. Num. xv. 40. They being cast off, the Professors of Christianity were separated to be the People of God, and so became holy, 1 Pet. ii. 9, 10.

(d) *Faithful Brethren in Christ.*] 'Tis observ'd, that this Epistle, and that to the Ephesians, have all thro' a very great Resemblance; their Lineaments do so correspond, that I think they may be Twin-Epistles, conceived and brought forth together, so that the very Expressions of the one, occur'd fresh in St. Paul's Memory, and were made use of in writing the other. This Term *faithful*, πιστοίς, therefore being found in the Introduction of both Epistles, and no one other of St. Paul's, there is just Reason to think it was a Term suited to the present Notion he had of those he was writing to, with reference to the Business he was writing about. I take it therefore, that by the *faithful Brethren*, he means such as stood firm to Christ, which he did not count them to do, who made Circumcision necessary to Salvation, and an Observance of Jewish Rites, a requisite Part of the Christian Religion. This is plain from his express Words, Gal. v. 1, 2. *Stand fast therefore in the Liberty wherewith Christ has made us free, and be not entangled again with the Yoke of Bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing, &c.* And those who contended for Submission to the Law, he calls *Perverters of the Gospel of Christ*, Gal. i. 7. and more to the same Purpose may be seen in that Epistle.

(e) *Peace be to you.*] The wishing of Peace in the Scripture-Language, is the wishing of all manner of Good. As it stands here joined with *Grace*, it seems to be spoken of as the Effect or Consequence of it.

## SECT.



## COLOSSIANS.

## S E C T. II.

CHAP. I. 3---13.

## C O N T E N T S.

**I**N this Section he acquaints them with the satisfactory Account he had received of their Faith and Love, assuring them at the same time, of the great Interest they had in both his Petitions and Thanksgivings. In giving an Account hereof, he evidently endeavours to raise their Sense of the Greatness of those Advantages which they partook of by the Gospel, which were such as the Law could not secure them, and which were in a more large and plentiful manner now dispens'd, being offer'd to the whole World, and not confin'd so narrowly as under the former Oeconomy, to the comparatively small Nation of the *Jews*. Hereby he likewise stirs up their Gratitude to God, who had dealt so kindly with them, and excites their Endeavours to answer the Obligations he had laid them under.

## P A R A P H R A S E.

## T E X T.

3. **I** Thank the God and Father (f) of our Lord Jesus Christ always upon your Account (†), in my Prayers, having heard of the Continuance of your Faith in Christ Jesus (you not being discouraged at my Sufferings for it) (g) and
- W**E give thanks to 3 God, and the Father of our Lord Jesus Christ, praying always for you: Since we heard of 4 your faith in Christ Jesus,

## N O T E S.

3 (f) Τῷ Θεῷ καὶ Πατρὶ τῷ Κυρίῳ ἡμῶν. *To God and the Father of our Lord Jesus Christ.* The rendering in the Paraphrase, *To the God and Father of our Lord Jesus Christ*, seems most proper; tho' our own rendering may be born, and makes no Alteration, as to the ultimate Object of his Thanksgiving; for the *and* must then, as in other places, signify *even*.

† Πάντοτε καὶ ὑμῶν. *Always for you.* Our Translators join this with *προσυχόμενοι*, *praying always for you*. The Greek will bear either that, or the Sense express'd in the Paraphrase, which joins it with *διχαριστέμεν*. The comparing *Eph. i. 15, 16.* may seem to lead rather to the latter. See *1 Thess. i. 2. 2 Thess. i. 3.*

4 (g) Αὐξάνετε τὴν πίστιν ὑμῶν. *Since we heard of your Faith.* It is hardly to be thought, that the *Colossians*, who had merited the great Commendations bestowed on them in this Epistle, were converted to the Christian Religion so very lately, as that *St. Paul* should first hear of it when he was in Bonds; nor is it likely, that he, who had the Care of all the Churches upon him, *2 Cor. xi. 28.* should not have heard of it before his Confinement, in case it happen'd a considerable Time before, and especially if it was when he was himself at *Ephesus*. It is not therefore probable, that hereby he meant that he had received an Account



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## NOTES.

Account of their being converted from *Gentilism*. And since this Epistle, and that to the *Ephesians* are so exactly alike, and he uses much the same Expression to them, *Chap. i. 15.* After I heard of your Faith in the Lord Jesus, and Love unto all the Saints, it is reasonable to suppose that in both he meant the same thing. Now what he means there is so fully cleared by Mr. Locke upon the Place, that nothing more is needful than to transcribe his Note, which gives much light to the three Epistles written about this time.

‘ St. Paul’s hearing, says he, of their Faith here mentioned, cannot signify his being informed that they had received the Gospel, and believed in Christ: This would have look’d impertinent for him to have told them, since he himself had converted them, and had lived a long time amongst them. We must therefore seek another Reason of his mentioning his Hearing of their Faith, which must signify something else than his being barely acquainted that they were Christians: And this we may find in these Words, *Eph. iii. 13.* Wherefore, I desire that ye faint not at my Tribulations for you. He, as the Apostle of the Gentiles, had alone preached up Freedom from the Law, which the other Apostles who had not that province (See *Gal. ii. 9.*) in their converting the *Jews*, seem to have said nothing of, as is plain from *Acts xxi. 20, 21.* ’Twas upon Account of his Preaching, that the Christian Converts were not under any Subjection to the Observances of the Law, and that the Law was abolish’d by the Death of Christ, that he was seized at *Jerusalem*, and sent as a Criminal to *Rome* to be tried for his Life, where he was now a Prisoner. He being therefore afraid, that the *Ephesians*, and other Convert *Gentiles*, seeing him thus under Persecution, in hold, and in danger of Death, upon the score of his being the Preacher, and zealous Propagator and Minister of this great Article of the Christian Faith, which seem’d to have had its Rise and Defence wholly from him, might give it up, and not stand firm in the Faith which he had taught them, was rejoiced when in his Confinement he heard that they persisted steadfast in that Faith, and in their Love to all the Saints, i. e. as well the Convert *Gentiles* that did not, as those *Jews* that did conform to the *Jewish* Rites. This I take to be the meaning of his Hearing of their Faith here mentioned, and conformably hereunto, *Eph. vi. 19, 20.* he desires their Prayers, that he may with Boldness preach the Mystery of the Gospel, of which he is the Ambassador in Bonds. This Mystery of the Gospel, ’tis plain from *Eph. i. 9. — iii. 3—7.* and other places, was God’s gracious Purpose of taking the *Gentiles*, as *Gentiles*, to be his People under the Gospel. St. Paul, whilst he was a Prisoner at *Rome*, writ to two other Churches, that at *Philippi*, and that at *Coloss*: To the *Colossians*, *Chap. i. 4.* he uses almost *verbatim* the same Expression that he does here, Having heard of your Faith in Christ Jesus, and of the Love which ye have to all the Saints; he gives thanks to God for their knowing and sticking to the Grace of God in Truth, which had been taught them by *Epaphras*, who had inform’d St. Paul of this, and their Affection to him; whereupon he expresses his great Concern, that they should continue in that Faith, and not be drawn away to *Judaizing*, which may be seen from *Col. i. 14.* to the End of the Second Chapter. [It may be here farther remarked concerning this place in the *Colossians*, that he afterwards explains what he means by Faith, *v. 23, 25, 26.* the Hope of the Gospel, or a Faith in the Mystery among the *Gentiles*, viz. Christ among them, as *Gentiles*, the Hope of Glory. And *v. 24.* he tells them, he now, i. e. upon the Account he had received of their Steadiness, rejoiced in his Sufferings for them; and that which was the Occasion of his Rejoicing, was likewise of his Thanksgiving to God.] ‘ So that the Hearing of their Faith, which he mentions both to the *Ephesians* and *Colossians*, is not his being told they were Christians, but that they continued in the Faith they were converted to and instructed in, viz. that they became the People of God, and were admitted into his Kingdom, only by Faith in Christ, without submitting to the *Mosaical* Institution and legal Observances, which was the thing he was afraid they should be drawn to, either thro’ any Despondency in themselves, or Importunity of others, now that he was removed from them, and in Bonds, and thereby give up that Truth and Freedom of the Gospel which he had preached to them. To the same purpose, he writes to the *Philippians*, *Chap. i. 3—5.* telling them, &c.

(b) All



## PARAPHRASE.

## TEXT.

- and of your Love to all (*b*) Christians. And this Continuance and Stedfastness of your Faith and Love, is for the Sake of that Happiness, which you hope for (\*), and which is laid up for you in Heaven, of which you have heard already from the true Account which is given of it by the Gospel: Which is come unto you, as it is to all the World (*i*); and bringeth forth Fruit in all the World, as it hath also among you, ever since you first heard it, and knew the true Grace of God (*k*). (Concerning which you have been well instructed by *Epaphras*, who is my dear Fellow-Servant, and a faithful Minister
- and of the love which ye have to all the saints; For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel: Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of *Epaphras* our dear fellow-servant, who is for you a faithful minister of Christ;

## NOTES.

(*b*) *All the Saints.*] One finds in the very reading of these Words, that the Word *All* is emphatical here, and put in for some particular Reason. I can, I confess, see no other but this, viz. That they were not by the *Judaizers* in the least drawn away from their Esteem and Love of those who were not circumcised, nor observed the *Jewish* Rites; which was a Proof to him that they stood firm in the Faith and Freedom of the Gospel, wherein they had been instructed.

5 (\*) *Διὰ τὴν ἐλπίδα.* For the Hope.] This Verse is ordinarily connected with v. 3. and the 4th Verse being supposed to be a *Parentthesis*, the Sense is taken to stand thus: *We thank God for the Hope which is laid up for you, &c.* But had that been the Apostle's Design, I am apt to think, he would either have said *ὕπὲρ τὴν ἐλπίδα*, 1 Cor. x. 30. *Eph.* v. 20. or *ἐν τῇ ἐλπίδι*, 1 Cor. i. 4. *Philip.* i. 3, 5. But I find no Instance of *διὰ* being thus followed by *διὰ* with an Accusative Case. I therefore choose to connect this with v. 4. and suppose he here speaks of the motive or impulsive Cause; for the Sake of which they persevered in their Faith in Christ, and their Love to all the Saints.

6 (*i*) *In all the World.*] It is not to be supposed, that every individual City or even Country thro' the whole World, had had the Gospel preached among them; such kind of Expressions being very familiar, when they are not used with the utmost Strictness. The Apostle seems here to have an Eye chiefly to God's sending the Gospel to the *Gentiles* in general, without confining it to the *Jews*. This was much to his purpose, as it led the *Colossians* to observe, that God had now put an End to the Covenant of Peculiarity formerly made with the *Jews*, and by sending his Gospel to the *Gentiles*, far and near, testified he did not expect they should submit to the *Jewish* Law, in order to their being accepted as his People; and by this he likewise magnifies the Gospel-Covenant, and the Grace of it, above the Law, which reached but to a small Canton of the World.

(*k*) *The Grace of God in Truth.*] This, *in Truth*, may be referr'd to their Knowledge; and then it should be render'd, *since you truly knew the Grace of God*: But St. Paul seems here to mean the true Grace of God, as the Gospel is called, 1 Pet. v. 12. By the true Grace, or unmixed Gospel, of God, he probably intends what was chiefly upon his Mind, God's great Favour to the *Gentiles* in receiving them to be his People, without their submitting



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An.Ch.62.  
Neronis 9.

## TEXT.

## PARAPHRASE.

8 Who also declared unto us your love in the Spirit.  
9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding: That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of

Minister of Christ in doing you service; who also declared unto me the Love you bear to me upon a spiritual Account (l). And for this Cause, since the Day I heard these Things (m), I have not ceased to pray for you, and to desire that you may, with Respect to the Knowledge of his Will, and gracious Purpose toward the *Gentiles*, be filled with all Wisdom and spiritual Understanding (n): That understanding the great Kindness of God, you may be the more excited to a worthy and grateful Obedience, which will be most pleasing to God (o): Being in order hereunto fruitful in every good Work,

8.

9.

10.

## NOTES.

to Circumcision and the Jewish Law. This he seems especially to call the *Truth of the Gospel*, and the *Truth*. Compare Gal. ii. 5, 14. —iii. 1. —v. 7. Tit. i. 14.

8 (l) Ἀγάπην ἐν πνεύματι Love in the Spirit.] Tho' some few Copies here add αἰών; yet it may be doubted, whether the Holy Ghost be intended; for it is not unlikely that he means, that their Love to him was purely upon a spiritual Account, for the Sake of the Doctrine he taught; they not having Reason to love him upon any inferior Consideration, since they had never seen him. Compare Chap. ii. 1, 5.

9 (m) Ἦκούσαμεν. We heard it.] Our Translators by inserting it, show that they thought this Verse stood connected with v. 7, 8. whereas those two Verses are rather a Parenthesis, and this Ninth Verse is to be joined with Verse the Sixth. This seems clear from what he says, that ye might be filled with the Knowledge of his Will. The αὐτῷ his here relates to God, mentioned in the End of Verse the Sixth; and consequently the Sense is better supplied by these Things, that is, all the good Things he had before-mentioned concerning them, ver. 3—6.

(n) That ye might be filled with the Knowledge of his Will, in all Wisdom and spiritual Understanding.] Comparing this with Eph. i. 8, 9. it appears, that in both places is meant a comprehensive View of the Will of God, or as he there calls it, the *Mystery of his Will*; that is, that Will of God which was kept secret before, but was now revealed by the Gospel; that is his Purpose of calling the *Gentiles*, and making out of them a People and Inheritance to himself, in his Kingdom under the Messiah. The spiritual Understanding is an Understanding of spiritual Things, or such Things as were revealed by the Spirit, of which the forelaid Mystery was one. He seems to mean the same Thing, Eph. i. 17. where he calls it a *Revelation*. See Mr. Locke on that Place. St. Paul shows himself very desirous the *Colossians* should thoroughly understand, and acknowledge this Mystery, Chap. ii. 1, 2.

10 (o) Περιπατεῖτε ὑμᾶς ἀξίως τῷ Κυρίῳ εἰς πάντας ἀρεσκείας. That ye might walk worthy of the Lord to all-pleasing.] As περιπατεῖτε is put for εἰς τὸ περιπατεῖν, (just as κατοικῆσαι is put for εἰς τὸ κατοικῆσαι, Eph. iii. 17) this is well rendered; and what he here mentions is the chief Thing he desired for the *Colossians*, the other Things, both before and after, being consider'd as subservient to it. Farther, the Lord here, if we follow the same Reading with



## COLOSSIANS:

## PARAPHRASE.

## TEXT.

11. Work, and increasing in the Knowledge of God (*p*); being agreeably to that glorious Power which has been already exerted toward you (*q*). Strengthened and enabled with Joyfulness to exercise Patience and Long-suffering under your Trials; giving Thanks to the Father, who hath vouchsafed you to share in that Light he affords to his Saints, and has freed you from your former *Gentile* Darkneſs, and translated you into the Kingdom of his dear Son (*r*).
- God: Strengthened with all might according to his glorious power, unto all-patience and long-suffering with joyfulness: Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath deliver'd us from the power of darkness, and hath translated us into the kingdom of his dear Son.

## S E C T.

## N O T E S.

with our Translation, will probably denote God the Father, as that Term is used concerning him, *Rev. xi. 15. The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ*; and in many other places: but as the *Vulg. Latin*, the *Syriac*, the *Ethiopic*, and one *MS.* read here Θεὸς God, instead of Κυεὶς the Lord, and the same is confirmed by some ancient Writers, that may perhaps be the true Reading. Compare the last Clause of the Verse.

(*p*) Ἐν παντὶ ἔργῳ ἀγαθῷ καρποροῦντες, καὶ ἀυξανόμενοι εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ.] Our Translation is here just, only let it be observed, that the καρποροῦντες & ἀυξανόμενοι here, the *συναμύενοι*, v. 11. & διχαίεσθαι, v. 12. are all to be taken to agree with ὑμεῖς, the nominative Case understood before πληροφορεῖτε, v. 9. and so all that is here said in the several Clauses, to which these Participles belong, is, as was before hinted, to be consider'd as means in order to their being filled with the Knowledge of God's Will, and so in order to the highest End mention'd, the walking worthy of the Lord.

Farther, Dr. Mills alledges many Authorities for reading either τῇ ἐπιγνώσει, or ἐν τῇ ἐπιγνώσει. Unless one of them be prefer'd to the common Reading, the Difference of the Manner of Expression between ἐν παντὶ ἔργῳ ἀγαθῷ and εἰς τὴν ἐπίγνωσιν, might incline one to put the comma after ἀυξανόμενοι, and to render it, *being fruitful and increasing in every good Work, for the Knowledge of God*, i. e. for the acquiring that Knowledge. St. Paul had thanked God before, v. 6. that the Gospel brought forth Fruit among the *Colossians*; and it seems natural to suppose, that when he prays here that they might bring forth Fruit in every good Work, he does not pray barely for what they already did, but for a farther Increase of it. See *1 Thess. iv. 1, 10.* The Words thus understood inform us, that a holy Conversation is very serviceable to dispose Men to acquire the Knowledge of God.

11 (*q*) Κατὰ τὸ κράτος τοῦ δόξης αὐτοῦ. According to his glorious Power.] The Power of God in converting the *Gentiles* is spoken of by St. Paul in very lofty Terms, both here, and *Eph. iii. 20.* He compares it to that which he exerted in raising Christ from the Dead, *Eph. i. 19.* which will serve to illustrate this Place.

12, 13 (*r*) The *us* in these two Verses, and the *we* in the next, manifestly signify the *Gentile* Converts.

Farther, these two Verses, beside their Reference to the End before-mention'd, may be consider'd as partly occasioned by what he had said, v. 11. and so he here shews the *Colossians*, what Reason they had to bear their Troubles with Joyfulness, and puts them in a Way



# COLOSSIANS.

## SECT. III.

CHAP. I. 14---23.

### CONTENTS.

**S**T. *Paul* having in the 13th Verse mention'd God's dear Son, he here, according to his usual Manner, runs out immediately into a Digression concerning him; but it is such a Digression as is very much to his main Purpose, *viz.* to establish them in their Adherence to Christ, and make them sensible how unreasonable their Attempt was, who endeavour'd to seduce them from him. Nothing could be said more proper for this End, than what he here says, to show the Pre-eminence and Headship of Christ in all Respects, even above the Angels, whom some would have perswaded them to worship, and to set forth his transcendent Excellency, and the Greatness of the Advantages which the *Gentiles* receiv'd by him.

### TEXT.

### PARAPHRASE.

14 **I**N whom we have redemption through his blood, even the forgiveness of sins. Who  
15 is the image of the invisible God, the first born of every creature:

**I**N this dear Son of God we have Redemption 14  
by his Blood, even the Forgiveness of Transgressions. And well may his Blood be thought to be of so great Efficacy and Virtue, since he is the most lively visible Image of the Father, 15  
who is the invisible God (s); and since he was the

### NOTES.

Way to do it, *viz.* by being thankful to God for his great Kindness to them, in calling them out of their former *Gentile* State of Ignorance and Darknes, while they were Subjects of the Devil's Kingdom, into the Kingdom of his dear Son, wherein they had Light, being now no longer *Darkness*, but *Light in the Lord*, *Eph.* v. 8. and thus they were admitted into the *Inheritance of the Saints*, or of God's People. Compare *Acts* xxvi. 17, 18. And therefore the *Light* mentioned in the twelfth Verse, is to be explained from the *Darkness* it is oppos'd to in the thirteenth, and signifies the *Light* which the Saints have by the Gospel in this World.

15 (s) *The Image of the invible God.*] The Father alone is represented in the New Testament as the *invible* God. See *John* i. 18.—v. 37.—vi. 46. *1 Tim.* i. 17.—vi. 16. *Heb.* xi. 27. *1 Job.* iv. 12, 20. Christ is never represented as *invible*, it might seem strange if he should, since he actually took upon him *Flesh*, and appeared and was seen in the World; which



## COLOSSIANS

## PARAPHRASE.

## TEXT.

- the first Being that was derived from him (t).  
 16. And that he must be the first derived from him, is from hence evident, that all other Beings were derived from God, the primary and supreme Cause of all, thro' this his Son, by whom (u) as their immediate Author all Things (w) were created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones,  
 or

For by him were all 16 things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he

## NOTES.

which are things the Nature of the Father cannot possibly admit. His being called the Image of God in this Place, and 2 Cor. iv. 4. implies his being visible, and that the Perfections of God do most eminently shine forth in him.

(t) Πρῶτον τῶν πάντων κτίσεως. *The first born of every Creature.*] This is fairly render'd by our Translators, and indeed the Word is never used in any other Sense in the New Testament. It is true, that πρῶτον τῶν πάντων is found sometimes used by profane Authors in an active Sense, as when applied to a Dam the first Time she brings forth; and accordingly some would render the Expression here, *the first bringer forth of every Creature*; but it may be question'd whether ever the Word is thus used with a Genitive Case after it, and especially with such an Adjective as *all*, join'd with that Genitive Case. Who can find such an Expression any where as this, *a Dam that is the first bringer forth of all her Offspring*? If the Word were here to be taken in this Sense, St. Paul's Meaning must be expressed by some such Periphrasis as this: 'Christ is one, who the first Time he brought forth any thing, brought forth every Creature;' which, I suppose, will hardly satisfy any Man. But if, according to the constant Use of this Word in other places of the New Testament, we interpret the Expression, that he was *begotten before all Creatures*, it exactly agrees with the Character Christ gives of himself, Rev. iii. 14. that he is ἀρχὴ τῆς κτίσεως, *the Beginning of the Creation of God*, that is the first Being derived from God. St. Paul's Argument, v. 16. is a full Proof of his being begotten before all Creatures; for he could not be otherwise, if he created them. And by another Expression, v. 17. he seems to declare the same Thing, and *he is before all Things*. Farther, St. Paul's Discourse being intended to establish the Colossians in their Regard to Christ, and to prevent their being seduced from him by a Pretence of the Respect due to Angels, Chap. ii. 18, 19. he acted very prudently, in giving him the highest and most lofty Character; but it is not likely, that he would have cloathed this part of his Character in an Expression, which easily and naturally offers the Sense our Translators, and perhaps all others have given of it, if he thought that Sense was really any Disparagement to him.

16 (u) Ἐν αὐτῷ. *By him.*] The ἐν αὐτῷ here in the Beginning of the Verse, is the same with δι' αὐτοῦ in the latter End; and both are easily explained, by comparing 1 Cor. viii. 6.

(w) *All Things.*] The Interpretation which refers what is here said of our Saviour to the new Creation, or the Renovation of all Things, is so forced and violent; that it can hardly be thought that Men would have ever espoused it, but for the Sake of an Hypothesis. The Reader may meet with a Confutation of it in most Commentators.

(x) *Whether*



# COLOSSIANS.

13

An. Ch. 62.  
Neronis 9.

## TEXT.

## PARAPHRASE.

17 is before all things, and by him all things consist.  
18 And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence.

or Dominions, or Principalities, or Powers :  
(x) All Things were created by him, and to be in Subjection to him (y). He therefore must be before all Things (z), and by him all Things are preserved (a). And he is the Head of the Church, which is his Body (b); and he is the Beginning, the first who ever so rose from the Dead, as not to die any more (c), that in all

## NOTES.

(x) *Whether they be Thrones, or Dominions, or Principalities, or Powers.*] Mr. Locke, in his *Notes upon Eph. iii. 10.* says, that here *Col. i. 16.* these signify good Angels; nor can there, I think, be any doubt, that they must at least be comprehended as a chief Part: But since he himself says the Terms are sometimes used for those who are vested with any Power, whether Men, or Angels, *1 Cor. xv. 24.* why may we not suppose *St. Paul* uses the Terms here in the same Latitude? Why may he not mean the visible and invisible Thrones, Dominions, Principalities, and Powers, that are in Heaven and Earth? It seems most natural to join his Expressions thus together. His Argument is by this more full, for his Design, as appears by *v. 18.* is to prove Christ's Pre-eminence to all; and nothing could be more pertinent to his Purpose, than what he alledges, if thus understood; it being reasonable to suppose his Authority must be superior to any in Heaven and Earth, since he made all those Angels, and Men, which in either have any Authority at all. See him on *Eph. i. 21.*

(y) *Εἰς αὐτόν. For him.*] That is, *to be in Subjection to him*, as it is express'd in the Paraphrase; which I think is justified by what he says, *v. 18.* *that in all Things he might have the Pre-eminence.* By this it appears, that when God made all Things by Christ, he did it with a Design to rule and dispose of them by him. Compare *Heb. i. 8.*

17 (z) *He is before all Things.*] This I take to be equivalent to what he had said before, that he is the *first born of every Creature.* It was *that* he undertook to prove, and having alledged his Argument to prove it in Verse the 16th, he here draws his Conclusion, which must be the same with the Position he advanced and undertook to make good.

(a) *Τὰ πάντα ἐν αὐτῷ συνέστηκεν.* By him all Things consist.] This is a new Medium or Argument, which *St. Paul* uses to prove the Pre-eminence and Supereminent Dignity and Authority of Christ, *viz.* That as God made all Things by him, so he upholds and preserves all Things by him too. The same is asserted, *Heb. i. 3.* where he is said to *uphold all Things by the Word* ἡ δυνάμεις αὐτοῦ of his Father's Power; for the Author of that Epistle seems to distinguish in that same Verse αὐτῷ & ἐαυτῷ.

18 (b) *The Head of the Body.*] He had proved his Superiority to all the Creatures by his making and sustaining them; and now by a third Argument he confirms his full Authority over the Church, and that is by God's Constitution and Appointment at his Resurrection. The insisting expressly upon this was very agreeable to his grand Design, to confirm the *Colossians* in their Regard to Christ, he being apprehensive of some Danger of their being drawn off from him, and brought to substitute some other Heads in his Room. See *Chap. ii. 19.*

(c) *Ὁς ὤν ἀρχὴ, πρῶτόγονος ἐν τοῖς νεκροῖς.* Who is the Beginning, the first born from the Dead.] That Christ was the first who rose from the Dead, never to die any more, is plain. Compare *Rev. i. 5.* *1 Cor. xv. 20, 23.* *Acts xxvi. 23.* But the other Expression, *who is the*



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

all Respects (*d*) he might be chief, being vested by God with the highest Authority. For it  
19. seemed good to God the Father (*e*) to inhabit all

For it pleased the Father 19  
that in him should all  
fulness dwell. And (ha-

## NOTES.

*the Beginning*, is much more obscure. It seems beside his Purpose to speak of him here as *the Beginning*, with reference to the Creatures in general, he having done with that, which he had sufficiently expressed, v. 16, 17. It must therefore either refer to the Church just before mentioned, *q. d.* he is the Beginning of that Church of which he is the Head; or else, as seems most probable, it may be explained from what follows, *the first born from the Dead*, and so it may mean that he is ἀρχὴ τῶν τεχθέντων [or ἀναστάντων] ἐκ τῶν νεκρῶν, and the ἀρχὴ will then be the same as ἀπαρχὴ. He is the *first fruits* of those that rise from the Dead. So 1 Cor. xv. 20. *Christ is raised from the Dead, and become the first fruits of them that slept.* It is indeed very possible, that we ought in this Place to read ἀπαρχὴ, instead of ἀρχὴ, which would make all easy; for so *Chrysostom* read it in his Copy, as do also two MSS. mentioned by Dr. Mills.

(*d*) Ἐν παντί.] This will bear either our common Translation, *in all Things*, or that in the Margin, *among all*, i. e. Angels, and Men; but I prefer the former, as appearing more agreeable to St. Paul's Argument. 'Tis reasonable, according to his former Argument alone, to conclude that he must have a Pre-eminence over both Men, and Angels, because he made them both; but by this new Argument from his Headship over the Church at his Resurrection, a just Occasion is taken to speak of the Pre-eminence he has *in all Things*, that is in all Respects, not only as the Maker of all Things, but as the Mediator, raised from the Dead.

19 (*e*) *The Father.*] This not appearing in the Greek, but being only supplied by our Translators, has given a Handle to some to find fault with them; but I think they may be easily defended. It is indeed true, as some pretend, that the Greek would bear another rendering; that is, it would truly do so, provided this Verse were to be consider'd by it self, without any Relation to the Context. But as it now stands in Connection with the next Verse, it seems necessary to render it as our Translators have done; for as ἀποκαταλλάξαι, v. 20. is in Construction to be join'd with εὐδόκησε, v. 19. the Things that are mentioned, v. 19, 20. must be understood to be all of them represented as pleasing the same Person; and who can that Person be but God the Father? I find some of my learned Friends are of Opinion, that it ought to be render'd, *For it pleased him*, i. e. Christ, &c. Nor do I think it any material Objection against their Interpretation, that they read αὐτῷ for αὐτῷ, and v. 20. αὐτὸν for αὐτὸν, &c. for as the *Spirits* are not in any ancient MSS. they are at their Liberty to choose either of them, as they judge it will best suit the Apostle's Design. But this seems an unanswerable Objection against that Interpretation, that St. Paul is here giving a Reason of the Headship and Dominion of Christ, and that this Interpretation resolves that Reason into the Will and Pleasure of Christ, which is contrary to the whole Strain and Tenor of the Scriptures, that always resolve it into the Will of the Father. It is urged, that our Translators are forced to go as far back as v. 12. for this Nominative Case to εὐδόκησε, which they have inserted, which is not to be allowed, unless the intermediate Verses were a Parenthesis. But this Nominative Case may be fetched from αὐτῷ in v. 13. nor does any Violence seem to be offer'd to the Text, if we suppose St. Paul, upon his having mention'd God's dear Son, v. 13. to expatiate as he uses to do, concerning Christ; and having at last asserted the Headship of this dear Son of God, to bring in his Proof of it in this manner. His being God's dear Son, is to be carried thro' all the Things said of him,



# COLOSSIANS.

15

An.Ch.62,  
Neronis 9.

## TEXT.

## PARAPHRASE.

20 ving made peace through  
the blood of his cross)  
by him to reconcile all  
things unto himself, by  
him, I say, whether they  
be things in earth, or  
things in heaven. And

all Fulness by Christ (f), and it pleased  
him, when he had made Peace by the Blood of  
Christ's Cross, by Christ to reconcile all Things  
to one another, for his own Glory, whether they  
are Things on Earth, or Things in Heaven (g).

20.

And

## NOTES.

him, v. 14—18. and the Headship and Dominion conferred upon him is a signal Instance of it, and brings the Readers Thoughts back to the very Place at which the Digression began, He hath translated us into the Kingdom of his dear Son; and thus it seems natural to supply the Nominative Case, as our Translators have done.

(f) *That in him should all Fulness dwell.*] If our Translators have rightly render'd the Place, the *Fulness* here spoken of will be the same with that mentioned, Chap. ii. 9. and will be there consider'd. But the Paraphrase follows the Translation of *Castellio*; *Quoniam per eum visum est patri omnem universitatem inhabitare.* His Reason for this rendering is, that when ever an Infinitive Verb is in the New Testament joined with ἐνδόξασε, it always denotes the Action of him who is spoken of as pleased. This Observation seems to be very just, and when *Beza* censured his Translation of this Place, he very judiciously defended it. See his *Defence* at the End of his Translation, in *Fol. p. 464, &c.* He seems not to have hit the true Sense of πλήρωμα, but otherwise nothing can be truer in itself, or more to St. Paul's Purpose, than this rendering. For he then must be understood to assert, that God therefore appointed Christ to be the Head of the Church, that he might in or by him inhabit all Fulness; that is, the whole Church or Body of Christ. Nothing can more suit the Language of St. Paul elsewhere, Eph. ii. 21, 22. *In or thro' whom [Christ] all the Building fitly framed together, groweth unto an holy Temple in the Lord.* A Temple is an House for God to inhabit, as therefore he in the next Words explains himself; *In, or thro' whom [Christ] you also are builded together for an Habitation of God, thro' the Spirit.* Nor can it seem strange, that the Church should here be called *Fulness*, since it is so called, Eph. i. 23. *The Fulness of him that filleth all in all.* Mr. Locke understands that Expression to be used of Christ, and it is no doubt in a Sense true of him; but considering the lofty Terms wherein he had just before spoken of God the Father, deriving all Things from him even that were in Christ himself, and comparing this Expression with what he says of the Father, Eph. iv. 6. *One God and Father of all, who is above all, and thro' all, and in you all,* and with 1 Cor. xii. 6. *It is the same God who worketh all in all:* I say, considering these Things I am inclined much rather to understand the Father to be meant by *him that filleth all in all.* But to return to the Text before us, if this Interpretation be allowed, a very good Account may be given why the *All* is here added, and it is said that it pleased the Father to inhabit all Fulness by Christ, because there was a double Fulness for him to inhabit; namely, a Fulness of the *Jews*, and a Fulness of the *Gentiles*, which are both mentioned, Rom. xi. 12, 25.

20 (g) *Things in Earth, or Things in Heaven.*] If the Hint Mr. Locke gives in his Notes upon Eph. i. 10, 20. were certain, that by the *Things in Earth, and in Heaven*, were meant the *Gentiles*, and the *Jews*, there would be no Difficulty in explaining this Verse to this Purpose: 'When the Father had made Peace between *Jews*, and *Gentiles*, by the Blood of his Son's Cross, it pleased him to reconcile them both to himself by his Son.' There are two Things that might incline one the rather to admit that Interpretation. (1.) That it nicely agrees with St. Paul's Subject, for he is now treating of Christ's Headship over the Church,

v. 18.



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

- And particularly you, who were sometimes alienated from (b), and Enemies to his Church, in your Mind thro' wicked Works (i), hath he now reconciled in the Body of Christ's Flesh thro' his Death, (k) that so he might present you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh thro' death, to present you holy and unblameable,

## NOTES.

v. 18. (2.) He has fully declared the same Thing in the parallel Epistle, which gives so much Light to this, *Eph. ii. 14, 15, 16.* *He is our Peace, who hath made both [Jews, and Gentiles] one, and hath broken down the middle Wall of Partition between us; having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself, of Twain, one new Man, so making Peace; and that he might reconcile both unto God in one Body by the Cross, having slain the Enmity thereby, &c.* But after all, as that great Man is not positive in his Interpretation, and the Texts he alledges seem not sufficient to support it, it will not be amiss, to try whether we can upon another foot give a good Account of the Verse. So much of the former Interpretation is to be taken in here, that the *Things in Earth* may well signify the *Jews and Gentiles*, and these he has reconciled to one another; and the only Difficulty is how he hath reconciled both these with the *Things in Heaven*. By the *Things in Heaven* I understand the good Angels, between whom and himself God could not make Peace by the Blood of Christ's Cross, because they had never revolted, or broken Peace with him. The only Reconciliation therefore that could be made as to them, is the reconciling them to us; and this was done by the Blood of Christ. As thereby our Peace was made with God, and the Cause of their Displeasure against us, as the Enemies of God, thereupon ceased; so that God, by the Death of his Son, has made them of Enemies to become our Friends, and they are ready to perform all friendly Offices towards us, *Heb. i. 14.* And as our Lord declares upon his Resurrection, that *All-power was given him in Heaven, and in Earth, Matth. xxviii. 18.* and we and they are now both under one Head, we are spoken of as making one Society with them, and therefore we are said, *Heb. xii. 22.* to be come to an innumerable Company of Angels. Now all this God is said to have done, *εἰς αὐτὸν, to himself*, which I think may very well be expressed more fully in his own Words, *Philip. ii. 11. to the Glory of God the Father*; where he is treating likewise of this Headship of Christ over all Things in Heaven, and in Earth. This seems to be what the Apostle means in this place, and that *Eph. i. 10*, which may be compared with it: *That in the Dispensation of the Fulness of Times, he might gather together in one all Things in Christ, both which are in Heaven, and which are in Earth, even in him.*

21 (b) Alienated.] That is from that Body he had spoken of before, v. 18. The same Thing he expresses, *Eph. ii. 12. Being Aliens from the Commonwealth of Israel.*

(i) Enemies in your Mind by wicked Works.] That is, the Colossians, as other Gentiles, were Enemies to the Church of God, *τῇ διαβολῇ*, in their Understandings and Judgments, being zealous for Idolatry; and as they did not like his Worship, God gave them up to commit the most enormous Crimes. See *Rom. i. 21—32.* The great Cause of the Enmity and Distance between them and the Jews, was the ceremonial Law; and Christ, by abolishing this in his Death, slew the Enmity, and reconciled them together, *Eph. ii. 15, 16.*

22 (k) *Νυνὶ ὃ συνεσώληλαξεν ἐν τῷ σώματι ἡ σαρκὸς αὐτοῦ, διὰ τῆς θανάτου.* Hath he now reconciled in the Body of his Flesh, by Death,] Two Things may appear strange in reading this. 1. The Expression, *the Body of his Flesh*, which I think is not to be met with elsewhere, and leaves Commentators at a Loss for a good Explication; it signifying his *fleshy Body*, as opposed to his mystical Body, say some; or as opposed to his *glorified Body*, say others. 2.

The



# COLOSSIANS,

17

An. Ch. 62.  
Neronis 9.

## TEXT.

## PARAPHRASE.

and unproveable in his  
23 sight: If ye continue in the

you holy and unblameable, and unproveable  
in his Sight. And such I am perswaded you  
shall

23.

## NOTES.

The joining that Expression, *in the Body of his Flesh*, with that which immediately follows it, *thro' Death*: for it is evident the former, as it is commonly understood, signifies the very same Thing with the latter. I own St. Paul does sometimes express the same Thing several Ways, but it is not easy to imagine, what End or Design could be served by it in this Place. These Things may occasion an Inquiry, whether he might not perhaps mean somewhat very different from what has been commonly supposed. It seems reasonable to suppose, that the Reconciliation spoken of here, and Eph. ii. 16. are the same, and upon comparing the two Texts together one cannot but observe, that ἐν ἐνὶ σάρματι closely follows ἀποκαταλλάξῃ there, just as ἐν τῷ σάρματι follows ἀποκαταλλάξεν in this Place. Now nothing can be more agreeable than to suppose those two Expressions ἐν ἐνὶ σάρματι, and ἐν τῷ σάρματι mean the same Thing, provided any good Account can be given of τὸ σαρκὸς αὐτοῦ, which is added to the latter. If way be given to this Interpretation, this Expression of *his Flesh* must some way or other signify his Church, which naturally brings to mind the Representation he makes of the Church, Eph. v. 23—32. as the Spouse of Christ, and consequently as his Flesh: *No Man*, says he, *ever yet hated his own Flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are Members of his Body, of his Flesh, and of his Bones. For this Cause shall a Man leave his Father, and Mother, and shall be joined unto his Wife, and they two shall be one Flesh. This is a great Mystery, but I speak concerning Christ and his Church.* It is hence plain, that he represents the Church as Christ's Flesh. Now this having been much upon his Mind in writing that Epistle, as appears from his enlarging upon it in so many Verses, tho' it came in only incidentally, the Thought may be supposed to have remained strong and lively, when he wrote this Epistle to the Colossians; and that might lead him to speak of the Church as the *Body of Christ's Flesh*, that is, to speak of the whole Church, comprizing all, both *Jews and Gentiles*, as making up that one Body which is Christ's Spouse or Wife. It adds some degree of Probability to this Interpretation, that this Passage is joined with the very same Thought he had expressed in using that Comparison, in his Epistle to the Ephesians; and therefore it is the more likely, that that Comparison did then actually occur to his Mind. Let me set down the two Places, that I may compare them together for the farther clearing this Matter.

Eph. v. 27.

Col. i. 22.

ἵνα ᾧδοσῃ αὐτὸς ἐαυτὴν ἁγίαν ἑνδοξὴν ἡ ἐκκλησίαν, μὴ ἔχουσαν στίλον ἢ ῥυτίδα ἢ τι ἀνεγκλήτως κατενώπιον αὐτοῦ.  
ἵνα ᾧδοσῃ αὐτὸς ἐαυτὴν ἁγίαν ἑνδοξὴν ἡ ἐκκλησίαν, μὴ ἔχουσαν στίλον ἢ ῥυτίδα ἢ τι ἀνεγκλήτως κατενώπιον αὐτοῦ.

I have followed the Vulg. Latin, the Alexandrian Clermont, and many other Copies, and ancient Commentators in reading in the Ephesians, αὐτὸς instead of αὐτῷ; by the way I doubt not, that αὐτὸν, meaning Christ, tho' not expressed, is to be understood as preceding ᾧδοσῃ in the Colossians. And then nothing can be clearer than the Correspondence and Resemblance of the two Places. ἵνα ᾧδοσῃ αὐτὸς ἐαυτὴν ἁγίαν ἑνδοξὴν answers to ᾧδοσῃ ὑμᾶς κατενώπιον αὐτοῦ, that is, ἐαυτοῦ. Again, ἵνα ᾧδοσῃ αὐτὸς ἐαυτὴν ἁγίαν ἑνδοξὴν in Ephesians, answers to ὑμᾶς ἁγίαν κατενώπιον αὐτοῦ in Colossians. The rest that is said to the Ephesians, *a glorious Church, not having Spot or Wrinkle, or any such Thing*, is all summarily comprised in the shorter Epistle, that to the Colossians, in that one Word ἀνεγκλήτως, *unproveable*. So that the Thoughts, and many of the Words are the same in both Places.

D

After



## COLOSSIANS:

## PARAPHRASE.

## TEXT.

shall be found, since (1) you continue in the Faith, grounded and settled, and are not moved away from the Hope, which, as *Gentiles*, you have by the Mystery of the Gospel, in which you have been already instructed, and which has been every where preached; and in preaching of which I *Paul* have been more eminently employed (†).

faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

## NOTES.

After all, I am not positive in this Interpretation; but leave it to the considerate Reader, to compare it with the other Accounts that are given of the Place.

23 (1) Ἐστε ἐμμένοντες. *If ye continue.*] If this had been St. Paul's Design, I believe he would rather have used the future Tense; and therefore I chuse to render ἐστε by *since*, as it often signifies. St. Paul was perswaded that the *Colossians* would be presented holy and unblameable, and unproveable in his Sight, *since* he saw how firm they continued in the Faith. A parallel kind of Reasoning he uses, *Philip*. i. 6, 7. I think this rendering is necessary, because of the *ἔτι* in the next Verse; and because of what he says of them, *Chap.* ii. 5. Thus *Ælian* uses the Word, *Var. Hist. Lib.* xii. c. 25. where he gives this as a Reason why he thought himself obliged to speak of the *Romans*, ἐγὼ ῥωμαῖος εἰμι, that is, *since*, or *for*, I am a Roman.

(†) *Whereof I Paul am made a Minister.*] St. Paul, as the Apostle of the *Gentiles*, was especially intrusted with a Revelation from God, concerning the Calling them; and as this was what he preached more than any other of the Apostles did, he calls it *his Gospel*, *Rom.* xvi. 25. And when he speaks so much of his being a Minister hereof, as *v.* 25. and in many other Places, he does not do it out of Vanity or Boasting; but this was of great Use to his present Purpose, as carrying a strong Reason with it, why the *Gentiles*, and particularly the *Colossians*, should rather believe him, to whom, as their Apostle, this Doctrine was made manifest and committed to be preached, than the *Jews*; from whom it had been concealed and kept as a Mystery, and was not it self to be discover'd but by a divine Revelation. See *Eph.* iii. 7, 8, 9. and Mr. *Locke's* Notes thereupon.

## S E C T.



# COLOSSIANS.

19

An. Ch. 62.  
Neronis 9.

## SECT. IV.

CHAP. I. 24. --- II. 3.

### CONTENTS.

**S**T. *Paul* having received, by a special Revelation, the Mystery of God's Calling the *Gentiles*, and a Commission to publish it, had by his zealous preaching it now brought himself into Bonds, thro' the great Malice and Rage of the *Jews* against him upon that Account; as may be seen *Acts* xxi. 27, &c. Being in this Case, he was apprehensive that the *Colossians* might be offended and discouraged, and so be more liable to Impressions from the *Jewish* Converts, who might make an ill Improvement of his Trouble, and take a Handle from thence to urge them to submit to the Bondage of the ceremonial Law. To prevent this is the Design of this Section, wherein he shows them what Account he made of his Sufferings, and how much, notwithstanding whatever he had met with, he was still concern'd to spread and maintain that Doctrine which he had taught.

### TEXT.

### PARAPHRASE.

24 **W**HO now rejoice in my sufferings for you, and fill up that which is behind of the **N**OW (*m*) I rejoice in my Sufferings, upon the Account of you *Gentiles* (*n*); and I who formerly procured Affliction to Christians, 24.

### NOTES.

24 (*m*) Νῦν χαίρω. *Who now rejoice.*] Some ancient MSS. read ὁς νῦν χαίρω, with whom the *Vulgar Latin* agrees, as do our Translators, rendering it, *who now rejoice*; but the greater and better Part of the MSS. and ancient Commentators leave out the ὁς, which also is not render'd by the *Syriac*; and following these which seem to me to give the better reading, I have here begun a new Section. Farther, the Meaning of this *now*, is to be learned from the foregoing Verse, and is plain enough, if we render it, *since ye continue in the Faith*; that is, St. *Paul* rejoiced in his Sufferings for them *now* he saw they continued in the Faith. But the Reader is hinder'd from perceiving what *now* signifies, when the foregoing Verse is render'd, *if ye continue*, &c.

(*n*) ὑπὲρ ὑμῶν. *For you.*] Nothing could be more adapted to answer St. *Paul*'s Design, than the Considerations he alledges. His Design is to prevent their being discouraged at his Afflictions; and to prevent it, he lets them know that he rejoiced in them himself; and so implies that they ought also, following his Example, and concluding there was



## COLOSSIANS

## PARAPHRASE.

## TEXT.

- Christians, do now my self suffer Persecution, and I am now filling up the Measure, and enduring what is behind of the Afflictions allotted me in this Life, in the Cause of Christ (*o*), for the Sake of his Body which is the Church: Of which Church I am made a Minister, according to the Trust which God has committed to me for the Sake of you Gentiles (*p*), that I might fully preach and make known the Word of God. I mean the Mystery which has been kept secret from former Ages and Generations (*q*), but is now made manifest to his Saints:

To

afflictions of Christ in my flesh, for his body's sake, which is the church: Whereof I am made a <sup>25</sup> minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God. *Even* the mystery <sup>26</sup> which hath been hid from ages, and from generations, but now is made manifest to his saints:

## NOTES.

somewhat honourable in them; and especially should they take Heart and rejoice since his Sufferings were for them, and so were a Glory to them, as he tells the *Ephesians*, Chap. iii. 13. *I desire that you faint not at my Tribulations, which are your Glory.* In like manner he speaks to the *Philippians*, Chap. ii. 17, 18. *Yea, and if I be offered upon the Sacrifice and Service of your Faith, I joy and rejoice with you all. For the same Cause also do ye joy, and rejoice with me.*

This for you can't be understood as tho' his Sufferings were in any peculiar Manner upon the Account of the *Colossians*, among whom he had probably never been; but only as they were *Gentiles*, and so together with all other *Gentiles* were alike concerned in the Doctrine he preached, and for which he suffered; whence *Eph.* iii. 1. he styles himself *the Prisoner* (so we render *δεσμιος* for want of a proper *English* Term; for in the publick Prison he was not, but only in Bonds in his own House with a Keeper, *Acts* xxviii. 20, 30. compared) of *Jesus Christ* for you *Gentiles*.

(*o*) Καὶ ἀναπληρῶ τὰ ὑστερήματα τοῦ σώματος τοῦ ἐν τῇ σαρκί μου. *And fill up that which is behind of the Afflictions of Christ in my Body.* The Afflictions of Christ in this Place, are the Afflictions which are endured in the Cause of Christ. Thus 2 *Cor.* i. 5. *As the Sufferings of Christ abound in us, so our Consolation aboundeth also by Christ.* Compare *Philip.* iii. 10. 1 *Pet.* iv. 13. The ὑστερήματα therefore of these must be whatever Afflictions Christ should still see fit to lay upon him in this Cause, or for his Name; as *St. Paul* knew from the Words of Christ himself, that a large Share was appointed him, *Acts* ix. 16. Farther, the Word ἀναπληρῶ is understood to intimate that *St. Paul* did now himself suffer, as he had formerly, before his Conversion, made others suffer for Christ; and that this is the Import of ἀντὶ many times in Composition, to signify *vicissim*, cannot be doubted. Thus *Budaus*, *Comm. L. G.* explains ἀντιγενεσθῶ, ἀντιλαμβάνω, ἀντιδωρῆμαι, and ἀντιλογίζομαι. I owe this excellent Interpretation to *Monf. Le Clerc*. Vid. *Art. Critica*, Part. II. Sect. I. c. xii. p. 396.

25 (*p*) Compare herewith *Eph.* iii. 2. 1 *Tim.* i. 11, 12.

26 (*q*) The Mystery which hath been hid from Ages and Generations.] The Expression of τὸ μυστήριον τὸ ἀποκρυμμένον ἀπὸ τοῦ ἀρχαίου is render'd by our Translators, *Eph.* iii. 9. *The Mystery hid from the Beginning of the World*; but it is manifest from this Place, where it is



# COLOSSIANS.

21

An. Ch. 62.  
Neronis 9.

## TEXT.

## PARAPHRASE.

- 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of Glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect
- To whom God would make known how abundant the Glory is of this Mystery (r) among the *Gentiles*, viz. That Christ is to you *Gentiles* become the Procurer of Glory, and the Cause of your expecting and hoping for it. And him it is I preach, warning every Man, 28. *Gentiles* as well as *Jews* (s), and teaching every Man in all that Wisdom that is made known.

## NOTES.

is joined with *καὶ τῆς δόξης*, that it is rightly translated here *hid from Ages*, and that it ought to have been so translated in that Place also. The same Thing is meant when he speaks of the *Revelation of the Mystery* *κεκρυμμένον ἀπὸ ἀιώνος*, which we translate, *kept secret since the World began*; but Mr. Locke better renders it *in the secular Times*, that is, the Times under the Law. I shall here transcribe his Remark upon the Words, *Rom. xvi. 25.* because it gives much light to this Matter. 'Why the Times, says he, under the Law, were called *κεκρυμμένον ἀπὸ ἀιώνος*, we may find a Reason in their *Jubilees*, which were *αἰῶνες*, *secula*, or *Ages*, by which all the Time under the Law was measured: And so *κεκρυμμένον ἀπὸ ἀιώνος* is used, *2 Tim. i. 9.* *Tit. i. 2.* And so *αἰῶνες* are put for the Times of the Law, or the *Jubilees*, *Luke i. 70.* *Acts iii. 21.* *1 Cor. ii. 7.* — *x. 2.* *Eph. iii. 9.* *Col. i. 26.* *Heb. ix. 26.* And so God is called the Rock *ὁ θεὸς ὁ βράχος*, of *Ages*, *Isa. xxvi. 4.* in the same Sense that he is called the Rock of Israel, *Isa. xxx. 29.* i. e. the Strength and Support of the Jewish State; for it is of the *Jews* the Prophet here speaks. So *Exod. xxi. 6.* *ὁ θεὸς ὁ βράχος* *eis τὸν αἰῶνα*, signifies not as we translate it *for ever*, but to the *Jubile*; which will appear if we compare *Lev. xxv. 39—41.* and *Exod. xxi. 2.* Now that the Times of the Law were the Times spoken of here by St. Paul, seems plain from that which he declares to have continued a Mystery during all those Times, viz. God's Purpose of taking in the *Gentiles* to be his People under the Messiah; for this could not be said to be a Mystery at any other Time, but during the Time that the *Jews* were the peculiar People of God, separated to him from among the Nations of the Earth. Before that Time there was no such Name or Notion of Distinction, as *Gentiles*. Before the Days of Abraham, Isaac, and Jacob, the Calling of the *Israelites* to be God's peculiar People, was as much a Mystery, as the Calling of others out of other Nations was a Mystery afterwards. All that St. Paul insists on here, and in all the Places where he mentions this Mystery, is to shew, that tho' God had declared this his Purpose to the *Jews*, by the Predictions of his Prophets amongst them, yet it lay concealed from their Knowledge, 'twas a Mystery to them, they understood no such Thing; there was not any where the least Suspicion or Thought of it, till the Messiah being come, it was openly declared by St. Paul to the *Jews*, and *Gentiles*, and made out by the Writings of the Prophets, which were now understood.

27 (r) *The Riches of the Glory of this Mystery.*] This Manner of speaking concerning God's calling the *Gentiles*, is very familiar with St. Paul. Compare *Rom. ix. 23.* *Eph. i. 7, 18.* — *ii. 7.* — *iii. 16.* *Philip, iv. 19.*

28 (s) *Πάντα ἄνθρωπον.* Every Man.] This occurring no less than three Times in the Compass of this one Verse, shows that St. Paul laid a great Stress upon it; and I think there can be no doubt he means, that he made no Distinction between *Jews* and *Gentiles*, but applied himself indifferently to both.

(1) E\*



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

- known by the Gospel (*t*); that so I may present (*u*) all to whom I preach without Difference perfectly instructed in the Doctrine and
29. Laws of Christ Jesus (*w*). And this is what I endeavour to accomplish, earnestly striving, according to his Working, which powerfully
1. and effectually worketh in me (*x*). For I would be very glad you should be informed how great my Concern (*y*) is for you, and those of *Laodicea*, and such other *Gentiles* as never yet have had an Opportunity of seeing me (*z*):
- That

in Christ Jesus; Where-  
unto I also labour, striving, according to his working which worketh in me mightily. For I would that ye knew what great conflict I have for you, and for them at *Laodicea*, and for as many as have not seen my face in

## NOTES.

(*t*) *Ἐν πάσῃ σοφίᾳ.* *In all Wisdom.*] This may be understood of the Manner in which he behaved himself in his Preaching, that he did it *with all* the *Wisdom* he was master of; but it seems rather to relate to the Matter of his Preaching, as it has that turn in the Paraphrase. See v. 9.

(*u*) *Παρεστήσωμεν.* *We may present.*] The meaning is, I labour that my Ministry may have that effect upon all my Hearers, whether *Jews*, or *Gentiles*, as that every one of them may appear perfect in the Sight of God. Nor need it seem strange, that he should speak of this *presenting* as his own Act, since he uses a somewhat like Expression elsewhere, 2 Cor. xi. 2. *I have espoused you to one Husband, that I might present you as a chaste Virgin to Christ.* Farther, the Expression here seems used in Allusion to the Offerings presented to God under the Law, and agrees with his Manner of Speech, Rom. xv. 16. *That I should be the Minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the Offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

(*w*) *Perfect in Christ Jesus.*] Thus *Christ* elsewhere signifies the Doctrine or Laws of Christ, Eph. iv. 20. Heb. xiii. 8. He here hints, that they had not this Perfection by the *Mosaick Law*.

(*x*) *According to his Working, which worketh in me mightily.*] This might import the many Signs and Wonders, which God enabled him to perform, for the Confirmation of the Doctrine he preached. Compare Gal. ii. 8. 2 Cor. xiii. 3. or else the divine Influence upon himself, whereby he was excited and enabled with such vast Diligence, Industry, and Success to preach the Gospel. Compare Rom. xv. 19. 1 Cor. xv. 10. The next Verse seems to lead us rather to prefer the latter of these.

(*y*) *Ἡλίκον ἀγῶνα.* *What great Conflict.*] Hereby is signified the great Solitude and Concern St. Paul had upon his Mind for them, Compare 2 Cor. xi. 2. the Pains he took to preach the Gospel, and to assert their Liberty against such as opposed it; the Troubles and Difficulties he now underwent upon this Account, being actually in Bonds for that Cause, Chap. i. 24. — iv. 3. and withal herein is comprehended the Earnestness with which he prayed for them, Chap. i. 9.

(*z*) *As have not seen my Face in the Flesh.*] This alone seems sufficient to determine the Matter, that St. Paul had never yet been at *Coloss*, *Laodicea*, and the Parts thereabouts.



# COLOSSIANS.

23

An. Ch. 62.

Neronis 9.

## TEXT.

## PARAPHRASE.

<sup>2</sup> the flesh: That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the <sup>3</sup> Father, and of Christ: In whom are hid all the treasures of wisdom and knowledge.

That their Hearts might be comforted, they being all firmly joined and compacted together in Love (*a*), and for the Attaining the highest and fullest Assurance of this Doctrine which I preach (*b*), and the acknowledging this Mystery of God, even the Father, and of Christ (*c*): In whom are laid up all the Treasures of Wisdom and Knowledge.

2.

3.

## NOTES.

<sup>2</sup> (*a*) *Knit together in Love.*] St. Paul thought, that the hearty Love which Christians bore to one another, whereby they were joined together in a mutual Concern for one another, would be a good Means to fortify them against any ill Impressions from Seducers. Compare *Eph.* iv. 14, 15, 16. and by this he thought their Comfort would be best secured, and they be able more easily to edify in Christian Knowledge.

(*b*) *Unto all Riches of the full Assurance of Understanding.*] The Manner in which he speaks of this Mystery, and heaps up Expressions concerning it, shews how necessary he apprehended the Knowledge of it to be. The Sense is, that they might all concur in a full and certain Persuasion, and publick Profession of this Doctrine.

(*c*) *The Mystery of God, and of the Father, and of Christ.*] The only Mystery here intended, is that mentioned before, *Chap.* i. 26, 27. in the Belief of which he shews himself on all Occasions so solicitous to establish the Gentiles. Had he here meant any other than that, he would have certainly told us what it was. This Mystery is called the *Mystery of God the Father*, as it well may be, since it was *hid in God*, *Eph.* iii. 9. and he made it known, *Eph.* i. 9. *Col.* i. 27. It is also called the *Mystery of Christ*, *Col.* iv. 3. *Eph.* iii. 4. nor is it strange it should be denominated from him, who is himself the subject Matter of it, it being *Christ among the Gentiles*, the *Hope of Glory*, *Chap.* i. 27. and who is the more immediate Revealer of it, *Eph.* ii. 17. The Apostle here joins both together, as he might very properly do; tho' perhaps the chief Reason why he chose here to add, *and of Christ*, was that he might the more handsomely fall into the following Discourse concerning him.

## S E C T.



# COLOSSIAN

## S E C T. V.

C H A P. II. 4---19.

### C O N T E N T S.

**H**ERE St *Paul* comes directly to treat of that Matter, which he chiefly designed in writing this Epistle. Tho' he was well pleased with the *Colossians* continuing hitherto so stedfast in the Doctrine he had taught, and in maintaining the Liberty they had by Christ, and had therefore bestowed very great Commendations upon them; yet he was apprehensive of their being in danger from some of the *Jewish* Converts, who were endeavouring to seduce and corrupt them. The Points in which he judged them most liable to be deceived, were the pretended Obligation of the *Gentiles* to submit to the *Mosaick* Law, and the *Jewish* Traditions, and to yield a Worship to Angels; against which with much Earnestness he cautions them, showing them that they had in Christ all that they could pretend to seek for elsewhere, and that by having Recourse to the Law, they forsook the Substance, and embraced Shadows only; that Christ had abolished the Obligation to observe the Law, that was pretended; and they were obliged by their Baptism, to refuse the Submission urged upon them; and that by paying the Respect to Angels, which was recommended to them, they in Effect renounced Christ as their Head, upon whom alone their Hopes ought to depend, as all their Supplies were only derived from him. His Discourse, tho' short, is yet admirably adapted to his Subject; and sets forth with much Magnificence the glorious Advantages they had by Christ, above what could be expected from the Law.

### P A R A P H R A S E.

### T E X T.

4. **A**ND the Reason why I express such a Concern for you, and represent all the Treasures of Wisdom and Knowledge as laid up in Christ, is to prevent your being deluded by the plausible Pretences

**A**ND this I say, lest any man should beguile you with enticing



# COLOSSIANS.

25

An. Ch. 62.

Neronis 9.



## TEXT.

## PARAPHRASE.

5 words. For tho' I be ab-  
sent in the flesh, yet am  
I with you in the spirit,  
joying, and beholding  
your order, and the sted-  
fastness of your faith in  
6 Christ. As ye have there-  
fore received Christ Jesus  
the Lord, so walk ye in  
7 him; rooted and built  
up in him, and stablished  
in the faith, as ye have  
been taught, abounding  
therein with thanksgiving.

Pretences of such as would divert you from Christ.  
Nor would I have you think that I am over offi-  
cious in giving you this Caution, and that I  
write about a Matter of which I am wholly ig-  
norant, as having never been amongst you; for  
tho' it is indeed true, that I am absent in the  
Flesh, and so cannot see with my bodily Eyes  
what is done amongst you; yet I am as it were  
present with you in my Spirit (d), and have  
a thro' Insight into your Affairs, as you may  
easily perceive by the Commendations I give  
of your orderly Behaviour, in maintaining your  
Christian Liberty, and the Stedfastness of your  
Faith in Christ (e); whereby I testify the Joy  
I have in my knowing this of you. As you  
have therefore already acknowledged Christ  
Jesus as your Lord, and submitted your selves  
to his Instruction and Government, persevere  
herein, ordering your whole Course as he has  
directed, being firmly and closely united to  
him, as a Tree is by its Roots to the Earth,  
and the Parts of a Building to its Foundation;  
and being well established in the Belief of the  
Mystery of God, in calling the *Gentiles*, ac-  
cording as you have been instructed already  
by *Epaphras*; and in this Manner improving  
in the Belief of the Love of God to you, offer-  
ing Thanksgivings to him. But take care that no

5.

6.

7.

## NOTES.

5 (d) 'Εν πνεύματι In the Spirit.] As this stands opposed to ἐν σαρκί in the Flesh, it seems most reasonable to understand it of St. Paul's own Spirit, and not, as some have thought, of the Holy Ghost. Compare 1 Cor. v. 3. 2 Kings v. 26.

(e) Stedfastness of your Faith in Christ.] Considering that St. Paul did not esteem those *Gentiles* to be steadfast in the Faith of Christ, who submitted to the ceremonial Law, Gal. v. 1, 2. it is but reasonable to understand him here, as commending the Stedfastness of their Faith in Christ in that Respect, agreeably to what follows in this Chapter. In like Man-  
ner is Faith to be understood, v. 7.

E

Man



## COLOSSIANS:

## PARAPHRASE.

## TEXT.

8. Man make a Prey of you, and seduce you from this your Faith, thro' the vain Deceit of Philosophy, following the Tradition of Men, and the Rudiments of the World, and not following Christ (f). And such Care you had need use, because by leaving Christ you will lose
- Beware lest any man spoil you thro' philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: For 9

## NOTES.

8 (f) Many are of the Opinion, that St. Paul has here a Respect to the Heathen Philosophers, as well as the Jewish Doctors, apprehending that both of them would use their Endeavours to seduce the Gentile Converts at Coloss: But it hardly seems probable, that he thought the Christians there would be in much Danger from the Heathen Philosophers, who despised the Christian Religion for the Sake of that little they knew of it, counting the Doctrine concerning Christ crucified to be Foolishness; and whose Pride and Stateliness made them disdain to dispute with such as had not the Reputation of being themselves Philosophers, and would much more make them shun any free Conversation with such despicable People as the Christians were in their Eyes. And tho' an Athenian Curiosity might make them willing to hear somewhat of it; yet, as we may see from the Usage St. Paul himself met with, Scorn and Contempt were thought sufficient to serve instead of a formal Dispute and grave Confutation, Acts xvii. 18., 32. Nor were those Philosophers likely to work much upon professed Christians, if they attempted it; for their avowed Enmity to Christ, and his Religion, would have been an Antidote against the Mischief, which they might endeavour to do by their Perswasions, and Arguments. What has been said of the heathen Philosophers, is in a great Measure applicable to all those Jewish Doctors, who were professed Enemies to Christ and his Religion: Nay, they look'd upon themselves as bound, by their Religion, to shun the Conversation of uncircumcised Gentiles, Acts x. 28. John iv. 9. I think therefore it is most reasonable to suppose, that the Seducers he would arm them against, were such Jews as made a Profession of the Christian Religion, but yet retained a great Fondness for their old Religion; and therefore earnestly pressed the Gentile Converts to join the Laws of Moses, and Christ together. The Respect these Men pretended to have for Christ, would procure them much Regard from Christians; and so render them the more fit Instruments to seduce and pervert them. These were the greatest Hinders of the Progress of the Gospel, and gave St. Paul the most Trouble; and against these he takes much Pains, in most of his Epistles, to guard and fortify the Gentile Converts. And if whatever we meet with in this Chapter, relating to Seducers, can be shown to be applicable to them; I suppose every one will allow that it is wholly superfluous to seek for any others as intended. There can, I think, be no doubt, that in speaking of the Tradition of Men, and the Rudiments σοιχημα of the World, he had a Respect to the Things about which the Jews were exceeding zealous. This is true, whether we understand the Tradition of Men, and the Rudiments of the World, to relate to one and the same Thing, the Law of Moses; or whether we understand, as I think we rather ought, two distinct Things to be intended. By the Tradition of Men, thus consider'd as distinct, are meant those Rules which were devised by Men, by the Jews of former Times; and which were not to be found in the written Law, tho' they pretended they were handed down to them from Moses. These they reckoned the Hedge and Fence of the Law, and made the observing them as necessary, as the observing the Precepts of the written Law. Our Saviour severely condemned them



# COLOSSIANS.

27

Ant. Ch. 62.  
Neronis 9.

## NOTES.

them upon this Account, *Matth. xv. 1-8.* And *St. Paul* was himself, before his Conversion, a great Instance of Zeal for these Traditions; which, as his Words shew, he judged of the highest Account in the Jewish Religion, *Gal. i. 14.* *I profited, says he, in Judaism above many of mine own Age in my Nation, being more exceedingly zealous for the Traditions of my Fathers.* And among these I would rank their worshipping of Angels, and any Austerities they any of them practised upon themselves, which had no Foundation in the *Mosaick Law.*

By the *σκιᾶ* of the World he certainly means the Ceremonial Law, both here and *v. 20.* as may appear by comparing, *Gal. iv. 3, 9.* It may perhaps be thought a strong Objection against the making these two distinct Heads of Discourse, that *St. Paul* must then be thought, in treating of them in his following Discourse, to have inverted the Order in which he here sets them down. But in Answer it may be said, that tho' that Nicety is sometimes prescribed among the Rules of Oratory; yet a Neglect of it may be found in all Authors, and particularly in the sacred Writers. See *Matth. xii. 22.* *Philem. v. 5.* *Mr. Le Clerc*, in his Supplement to *Dr. Hammond*, has shewn that the Word *σκιᾶ* signifies sometimes a Shadow, which Sense does admirably suit *St. Paul's* Design, as any one must see, who carefully examines the Context; for the *σωματικῶς* in the next Verse will then stand most exactly opposed to Shadows. See the Note upon it. And to the Passages which he has produced for this Use of the Word of *σκιᾶ*, I would add this Passage out of *Lucian's Cronosolon.* *Νόμοι συμποσικὸι· λέει δὲ μὴ ὁπόταν τὸ σκιᾶν ἐξάπεν ἡ.* Upon which there is this Scholion in *Grævius's* Edition, *τὸ σκιᾶν τῆς ἡλίου τῆς σωμάτων περιγραφομένην λέγει σκίαν, ἔτω γὰρ αὐτῷ σκιᾶν ἐκάλειν.* He speaks of the Shadow of Bodies, which was circumscribed by the Rays of the Sun; for that they called *σκιᾶν.* Besides, this well agrees with the Conclusion of his Argument, *v. 16, 17.* *Let no Man therefore judge you in Meat or in Drink, or in Respect of an Holy-Day, or of the New Moon, or of the Sabbath-Days (which all belong to the Ceremonial Law) which are a Shadow of Things to come, but the Body is of Christ.* One would guess, from his Conclusion, that he had somewhere in his Argument spoken of these Things as Shadows, as well as of Christ as the Body or Substance: But he has not done it at all, unless in the Place under Consideration. So that the 17th Verse may well be taken for an Explication of *v. 8, 9.* which would determine the *σκιᾶ* to signify Shadows; which seems to be farther confirmed by this, that after he had expressly called them so, using another Word *σκία*, he presently, *v. 20.* returns to his former Expression: *If ye then be dead with Christ, ἀπὸ τῶν σκιῶν from the Shadows of the World.*

I know of only one Objection against this Interpretation, and that is, that tho' it is true, if *St. Paul* had only used this phrase here and *v. 20.* the Interpretation would have been easy and natural enough; yet it can hardly be so now, since he had used the same before in writing to the *Galatians*, *Chap. iv. 3.* where he is treating of the same Thing he is here, *viz.* the Ceremonial Law; and since there the *σκιᾶ* are the first Rudiments of Instruction, or as we call them the A. B. C. therefore in like manner we should understand the same Phrase here.

I own the Objection is very considerable, and kept me a good while in Suspence. All that I have to reply to it, is, that in the other Epistle, he treats indeed of the Ceremonial Law, but it is under a quite different Allusion: There he represents the Jews as Minors, or as little Children put to School; and Christians as grown Men come to a Maturity in Understanding and Knowledge. See *Gal. iv. 9.* Whereas in the Epistle to the *Colossians*, there is not the least Hint of any such Thing; but his Discourse evidently turns upon a comparing the Law to Shadows, and Christ to the Body or Substance, as appears by *v. 17.* and therefore, since *σκιᾶ* will allow this Sense, it ought to be embraced. We may observe, that he many times uses the same Phrase in quite different Senses: So *ἐν τοῖς ἐπικρατοῖς*, *Eph. i. 20.* and *vi. 12.* must be differently understood: In like manner *ἐν σαρκὶ* has various Senses in several Places. *Mr. Locke*, in his Note on *Gal. iv. 3.* gives a good Reason why he speaks of these Things as being of the World; 'because, says he, the Observances and Discipline of the Law, led them not beyond the



lose all divine Blessings; for all those Blessings which proceed from the Godhead, and wherewith we are filled (g), dwell in Christ truly and in him dwelleth all the fulness of the godhead

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\* Things of this World, into the Possession or Taste of their spiritual and heavenly Inheritance.

This being now supposed, that the Tradition of Men, and the Rudiments, or rather Shadows of the World, are entirely Jewish; the Philosophy and vain Deceit here mentioned must entirely belong to them also: For that Philosophy and vain Deceit, by which he feared lest any one should make a Prey of them, was after, or according to that Tradition, and those Elements or Shadows; and consequently was used by such as were fond of those Things. That many of the Jewish Converts might be acquainted with the Heathen Philosophy, is easy to be believed, since this was then common among the Jews, who blended it with their Religion; as may be seen by many Passages in Josephus, and many more in Philo. These Converts from Judaism, St. Paul thought most dangerous to those who from among the Gentiles believed, as one may perceive by many Passages in his Epistles. Tit. i. 10, 14. — iii. 9. 1 Tim. i. 4, 6, 7. — vi. 20. Nay, the chief Design of the Epistles to the Romans, Galatians, Ephesians, and Philippians, is to arm them against such Seducers; and so it is likewise of this Epistle to the Colossians, as I hope more fully and clearly to shew, under the next Section. This Place, as it stands with the Context, deserves to be compared with Eph. iv. 14, 15, 16.

9 (g) Πᾶν τὸ πλήρωμα τὸ θεῶν. All the Fulness of the Godhead.] This Expression does not signify all the Perfections that belong to the Godhead; nor is that Sense countenanced by any the like Expression, that I can remember, in the whole Bible. Indeed, the Term Fulness connotes some Vessel wherein that Fulness is contained, and that the Fulness is somewhat different from the Vessel which contains it; which may, for ought I know, be the Reason why no such Fulness is ever attributed to God; but always when a Fulness is ascribed to him, it is that Fulness wherewith he fills other Beings. The Fulness therefore of the Godhead, I think, is not to be understood of any immanent Fulness of the Godhead, but of that abundance of Blessings wherewith the Godhead fills us; just as we have a somewhat like Phrase, v. 19. increaseth with the Increase of God; surely not with any Increase in the blessed God himself, but with that Increase which he effects and produces in us. It is the same Thing which he calls, All the Fulness of God, Eph. iii. 19. That ye might be filled with all the Fulness of God, i. e. all such Fulness as God is wont to bestow, a Fulness not of one single Gift, but of all the Gifts which are needful for Christians. In like manner, Eph. i. 23. the Church is called the Fulness of him that filleth all in all, which I understand, as I said before, of the Father; but supposing it meant of the Son, it is still such a Fulness as I speak of, not an immanent, but a transient Fulness, such a Fulness wherewith he fills the Church: And thus the Fulness of Christ, Eph. iv. 13. is to be explained in the same Manner. The Fulness then of the Godhead, is that Plenty of excellent Gifts, which from the Godhead was communicated to Christ, by him to be imparted to us, in order to the filling us; it is, according to the Evangelists, a Fulness of Grace and Truth, such Grace and Truth as came by Jesus Christ, and are received by us, John i. 14, 16, 17. And thus this Expression is much the same in Sense, with what he had used just before, v. 3. In him are hid all the Treasures of Wisdom and Knowledge. I can't tell, but that some may regard the Judgment of St. Jerom; and therefore I will here take notice, that he certainly had no Apprehension, that the Fulness of the Godhead necessarily implied any such Sense as some have put upon it; nay, he must have allowed that Sense in which I have explained it; for these are his Words upon Gal. iii. 13. Ille se de plenitudine & de forma Dei evacuavit, formam servi accipiens, ut in nobis habitaret plenitudo divinitatis, & domini fieremus e servis, i. e. 'Christ emptied himself of the Fulness and Form



TEXT.

PARAPHRASE.

10 And ye are complete in him, which is the head of all principality  
11 and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the cir-

and substantially (b). And accordingly you have 10.  
been filled by him, who is the Head of all  
Principality and Power (i), and whom there-  
fore you ought not to forsake out of a pretended  
Respect to them. By whom also you have 11.  
obtained the true spiritual Circumcision (k), by  
putting off the Body of the Sins of the Flesh (l),  
in

NOTES.

'Form of God, taking upon him the Form of a Servant, that the Fulness of the Godhead might dwell in us, and we of Servants might become Lords.' Most agreeably to the Explication I have given of the Fulness of the Godhead, that dwelt in Christ, does St. Paul immediately add, *Kai êse ên autw̃i pēplēρωμ̃oi*, which we have render'd, *And ye are complete in him*; but it would have led the English Reader much better into the Apostle's Thought, had it been render'd, *And ye are filled by him*.

(b) *Σωματικῶς*. Bodily.] i. e. really and substantially, and not after the Manner of Types and Shadows. The Antithesis is very agreeable, when *σολομεῖα* in the foregoing Verse is explained by Shadows. St. Paul seems to repeat at the 17th Verse, what he had said here, and by his Use of the Word *σῶμα* there, shows how *σωματικῶς* is to be understood here: Which [*Jewish Observances*] are a Shadow of Things to come; but the Body is of Christ. Compare Heb. viii. 5.—ix. 23.—x. 1. In like manner is Truth to be understood, John i. 17. *The Law came by Moses; but Grace and Truth came by Jesus Christ*: Where Truth can't be understood as opposed to Falshood, but to the Types and Shadows of the Law. St. Austin entirely concurs in this Interpretation, for in his Notes upon Psal. lxxvii. or, after our numbering, the lxxviii. he thus explains this Place: '*In ipso quippe inhabitat omnis plenitudo divinitatis, non umbraliter tanquam in Templo a rege Salomone facto, sed corporaliter, id est solide atque veraciter.*' 'In him dwels all the Fulness of the Godhead, not like a Shadow, as in the Temple built by King Solomon, but bodily, that is, substantially and truly.'

10 (i) *The Head of all Principality and Power.*] He here lays in a Caution against their being drawn from Christ to the Worshipping of Angels, of which he speaks afterwards, v. 18.

11 (k) *Circumcision made without Hands.*] He distinguishes the external Circumcision made with Hands, from the internal and spiritual, which could not be made with Hands, Rom. ii. 28, 29. while the Jews had the former, St. Paul claims the latter, as now wholly belonging to Christians. Hence, when he cautions the *Philippians*, Chap. iii. 3. against *Jewish Deceivers*, he vouchsafes them not the Name of Circumcision. *Beware*, says he, *of the Concision; for we are the Circumcision*. And when the *Jewish Converts* urged the *Gentiles* to submit to Circumcision, he here shows they had no Need of it, having already received the true Circumcision.

(l) *In putting off the Body of the Sins of the Flesh.*] He speaks of the Vices of the Unregenerate, and the Virtues of the Regenerate, under the Figure or Notion of a Man; calling the former the *old Man*, and the latter the *new Man*, Chap. iii. 9, 10. Eph. iv. 22, 24. the former we put off, the latter we put on; as tho' a Man ceased to be, as it were, the same self he was before; whereby is only signified an entire Change of Habits. Thus Mens Vices are set out as a *Body*, and such a Body as is to be crucified and destroyed, or of which we are to be entirely divested. Thus Rom. vi. 6. *Knowing that our old Man is crucified with*



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

- in Baptism, which is the Circumcision of Christ, or the Christian Circumcision; and so can have no Need of the *Jewish* Circumcision in the
12. Flesh. And this putting off the Body of the Sins of the Flesh, was signified to you at your Baptism (*m*); wherein, as Persons dead, you were in a Manner buried, being put under the Water: In which Baptism is also represented your Resurrection, together with him to a new Life, thro' a Belief of the great Power of God,
13. who raised him from the Dead (*n*). And you, when you were in your forlorn Condition as *Gentiles*, dead in your Sins (*o*), and when

cumcision of Christ. But 12  
ried with him in baptism,  
wherein also you are risen  
with him, thro' the faith of  
the operation of God, who  
hath raised him from the  
dead. And you being 13  
dead in your sins, and the  
uncircumcision of your  
flesh, hath he quickened  
together with him, ha-  
ving forgiven you all tref-

## NOTES.

with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. When he here calls this Body, the Body of the Sins of the Flesh, he has a Respect to the Source from whence these Sins sprang; to which Purpose he speaks of the Flesh, *Rom. viii. 4, 5, 6, 12, 13. —xiii. 14.* and in many Places.

12 (*m*) This Verse is in Pursuance of what he had said in the former, *viz.* to show that the *Colossians* had obtained the true Circumcision by Baptism, in as much as thereby they made a Profession of being dead with Christ, and of being raised together with him to a new Life.

(*n*) *Διὰ τὴν πίστιν καὶ ἐνεργεῖας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῆς νεκρώσεως.* Thro' the Faith of the Operation of God, who hath raised him from the Dead.] Tho' our Translation may be justified, yet being ambiguous, it is apt to mislead the Reader. I believe few, who only read the *English*, think of any Thing else, but a Faith which is wrought in Men by God; but this seems not to have been St. Paul's Thought, who, if I mistake not, speaks of a Belief of the Power of God, exerted in raising Christ from the Dead. The Operation of God is not spoken of as the Cause, but the subject Matter of their Faith. The *Syriac* is express for this Sense. And as our rising here to a new Life, is attributed to the Belief of God's Power in raising Christ; so St. Peter speaks of God, as begetting us again to a lively Hope, by the Resurrection of Christ from the Dead, *1 Pet. i. 3.* And again, *v. 21.* Who by him do believe in God that raised him up from the Dead, and gave him Glory, that your Faith and Hope might be in God. Moreover, it is to be observed, that the happy Change made in their Condition, is attributed to their Faith in the Power of God, in raising Christ; and not to any Respect they had paid to the Law of *Moses*: Which is farther inculcated in the next Verse.

13 (*o*) Dead in your Sins.] The like we have *Eph. ii. 1, 5.* and in both is meant the deplorable Condition they were in as *Gentiles*; which is described in very moving Terms, *Eph. iv. 17—19.* That ye henceforth walk not as other [unconverted] *Gentiles* walk in the Vanity of their Mind, having the Understanding darkned, being alienated from the Life of God, thro' the Ignorance that is in them, because of the Blindness of their Heart; who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleanness with Greediness.

(p) In



# COLOSSIANS.

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Neronis 9.

## TEXT.

## PARAPHRASE.

14 passēs; Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

when you were uncircumcised (*p*), hath God the Father (*u*) quickned together with Christ, forgiving you all your Trespases. Blotting out and vacating the Hand-writing that was contained in positive Institutions and Ordinances, which was a Disadvantage to us *Gentiles*, separating us from his People and Kingdom (*r*); this he removed

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(*p*) *In the Uncircumcision of your Flesh.*] As God had called the *Colossians*, when uncircumcised *Gentiles*, and had without any previous Circumcision quickned them with Christ; this was a clear Evidence that Circumcision, and a Conformity to the Law of *Moses*, were not required by him as Terms necessary for their obtaining his Favour, and their being admitted into his Church.

(*q*) The Agent spoken of in this, and the two next Verses, is God the Father, who quickned the *Colossians* together with Christ, forgave their Trespases, blotted out the Hand-writing of Ordinances, nailed it to the Cross, divested Principalities and Powers, &c. This is so very obvious, according to the grammatical Construction of the *Greek*, that I should not have thought it needful to have mentioned it, were it not generally over-look'd by Commentators.

14. (*r*) Ἐξαλείψας τὸ καθ' ἡμῶν χειρῶν γεγραπὸν τοῖς δόγμασιν. *Blotting out the Hand-writing of Ordinances that was against us.*] We cannot well miss the general Design of this Place, and especially, if we compare it with *Eph. ii. 14, 15.* He is our Peace, who hath made both one, and hath broken down the middle Wall of Partition between us; having abolished in his *Flesh* the Enmity, even the Law of Commandments contained in Ordinances, for to make in himself, of *Twain*, one new Man, so making Peace. But it is still a Doubt how we are to explain the χειρῶν γεγραπὸν, or *Hand-writing* here. The proper Sense of that Word is a Writing subscribed by a Person, whereby he obliges himself to another; thus the Bill which a Debtor gives to his Creditor, whereby he owns himself indebted to him, and promises him Payment, is his *Chirographum*: And tho' the Word is not there used, *St. Paul* properly gave his *Chirographum* to *Philemon*, *v. 18, 19.* But the Difficulty is how to accommodate this to the Ceremonial Law, or to the Ordinances, and merely positive Observances, wherein the Hand-writing lay. Now this must be explained, according to the Party whose Hand-writing this is supposed to be. If it be supposed to be the Hand-writing of the *Jews*, the Sense will seem to be this; that they by observing the prescribed Services of the Law, did bind themselves to God, and make an open Profession of being his peculiar People, renouncing Fellowship with all *Gentiles*, as excluded from that Privilege. And as long as the Obligation to that Service lasted, this must be understood to be not only the intended, but the real and true Declaration of such Observances, which may well be said to be against, and contrary to the *Gentiles*; but when once the Obligation to that Service ceased, as it did at the Death of Christ, the State of the Case was quite alter'd: And tho' the *Jews* might continue those Services with the same Intention and Design they did before; yet the *Gentiles* could not properly be affected thereby, since the Mistake of the *Jews* could not make any real Alteration in the Case of the *Gentiles*. God therefore, at the Death of Christ, blotted out the Hand-writing of the *Jews* in those Ordinances, making that Service, from that Time, to be no farther to the Prejudice and Disadvantage of the *Gentiles*; the Hand-writing of the *Jews* was thenceforth as useless and insignificant, as a cancelled Writing.



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

15. removed from between us and them (s), and nailed it to his Son's Cross. And having taken from the good Angels their Authority (t), he subjected them to Christ, and proposed them publicly as an Example of cheerful Obedience

And having spoiled principalities and powers, he made a shew of them openly, triumphing over

to

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On the other hand, this may be considered as the *Hand-writing* of God himself, which he gave to the *Jews*; and then the Matter is to be explained to this Purpose: God had been pleased to erect his Kingdom among the *Jews*, and he obliged and ingaged himself to take them for his People; to testify and declare this he gave them the Law, which prescribed Circumcision, and other Ceremonial Services, by which he distinguished them from all People that were upon the Face of the Earth; he declared moreover, that he intended in due Time to put his Kingdom into the Messiah's Hands, when he would enlarge it, and then the *Jews* should belong to it, in case they submitted to the Messiah's Rule. This Obligation under which God so peculiarly laid himself to the *Jews*, was, while that Covenant lasted, contrary to the *Gentiles*, separating them like a middle Wall from God's People and Kingdom; but when the *Jews* obstinately refused to be subject to the Messiah, and even crucified him; they thereupon ceased to be his peculiar Kingdom and People, and the Obligation on God's Part ceased to them as a People, and they severally stood upon the same Terms with the rest of the World; the Obligation was cancelled, and as they nailed the Messiah to the Cross to destroy him, God, as it were, nailed the Hand-writing he had given them to his Cross also, that is utterly destroyed or vacated it. The Difference is but small, which ever way it is taken, and the Reader is left to take his Choice.

(s) *Αὐτὸ ἔθηκεν ἐκ τῆς μέσου.* He took it out of the Way.] That is, he did not suffer it to continue still between us and the *Jews*, to separate us from one another. The Apostle had the same Thought here, that he had in Writing *Eph. ii. 14.* where he speaks of the *Breaking down the middle Wall of Partition between us, viz. Gentiles and Jews.* The Reader ought to observe the Reason why this is mentioned, and that is to show that the *Colossians* were not to submit to the Law, in order to their being accepted as God's People; and it is from this that he makes his Inference to that Purpose, *v. 16, 17.* as the next, that is, the 15th Verse is in Order to his drawing another Inference, *v. 18, 19.*

15 (t) *Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας.* Having spoiled Principalities and Powers.] The Sense given of this Verse in the Paraphrase, is so wholly different from what has been ever said by any Commentators upon it, that it will not be strange if the Reader be at first shock'd at it: And it will be the more necessary to take some Notice of the Explications which use to be given, and hint the Mistakes they carry in them. They then most certainly are much out of the Way, who are for rendering the Words thus, *Having put off, [viz. his Flesh] he openly made a Shew of Principalities*; for they do not observe what is yet very plain, that this *ἀπεκδυσάμενος* is not predicated of Christ, but of God the Father. See *v. 13.* and Note (q). Now it is too evident, that nothing of this Nature can be affirmed concerning God the Father. Again, they who avoiding that Mistake, do with our Translators understand what is here said concerning the evil Angels; and suppose they are spoken of as spoiled, and exposed to publick Scorn and Contempt at the Death of Christ, seem to build entirely upon the Expressions here used, which they think will bear such a Sense as they put upon them; but they do not so much as attempt to show how they came in, or what



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what Relation they have to, or Connection with any Part of the Context; which carries in it an Insinuation, as tho' St. Paul were a very careless Writer; than which nothing can appear more unreasonable to any one, who has read his Epistles with Attention, and has observed how close a Reasoner he always shews himself to be. The Way to discover St. Paul's Meaning, in any particular Passage, is to observe the chief Design he is driving on, which he never loses Sight of, tho' his Reader without much Attention easily may. In this Way the several Steps he takes, and the Advances he makes in his Arguments toward what is his chief Aim, may be more easily discern'd; nor is this more necessary in any Place, than that before us. Now to lead the Reader into St. Paul's true Meaning, let him observe that the 16th and 17th Verses are deliver'd as an Inference from what he had said at v. 14. *Let no Man therefore judge you in Meat or in Drink, or in Respect of an Holy-Day, or of the New Moon, or of the Sabbath-Days; which are a Shadow of Things to come, but the Body is of Christ.* This is well and justly inferred from v. 14. where he says: *God has blotted out the Hand-writing of Ordinances that was against us, and took it out of the Way.* But v. 15. now under Consideration, and which comes between the Foundation or Ground of the Inference, and the Inference it self, has not the least Relation to one, or the other. There must certainly be some Reason for this Procedure, that a Matter so entirely foreign to his Subject should be inserted between Things so closely connected, as are v. 14, 16, 17. The only Reason I can perceive for this, is that as he lays down v. 14. the Foundation of one Inference, viz. that which he delivers v. 16, 17. so in this v. 15. he lays down the Foundation of another Inference which he designed to draw; and which he accordingly actually delivers, v. 18, 19. *Let no Man beguile you of your Reward, in a voluntary Humility, and worshipping of Angels, intruding into those Things which he hath not seen, vainly puffed by his fleshly Mind; and not holding the Head, from which all the Body by Joints and Bands having Nourishment, ministered and knit together, increaseth with the Increase of God.* The Reader may try if he can devise any other Reason, but this now assigned, why v. 15. is placed in the Middle between two Parts of an Argument, to which it has not the least Shadow of any Relation. This then being supposed, that v. 15. is the Foundation of the Inference drawn v. 18, 19. it is manifest that they must both belong to the same Subject; and that as the Worship he cautions them against, v. 18. is the Worship of the good Angels (for certainly the Colossians were in no danger of being drawn in to worship the Devil, and his Angels, and therefore did not need to be cautioned against it) so the *Principalities and Powers*, mentioned here in this 15th Verse, must be the good Angels also; for otherwise this can be no Foundation for the Inference he makes. This will be farther confirmed by looking back to v. 10. where the Apostle had what he here says in his Eye, and is paving his Way to the Caution he designed to give them. And, says he: *ye are compleat in (or ye are filled by) him, who is the Head of all Principality and Power.* Christians are filled by Christ, as from him they derive Nourishment, whereby they increase with the Increase of God, v. 19. And why does he say they are filled by him, who is the Head of all Principality and Power, but to hint to them that they were not filled by any Principality or Power that was in Subjection to him? And must not then all Principality and Power, there mentioned, signify the good Angels? Could he suspect they imagined they were filled by the evil Angels? And does not this clearly lead us to expound the *Principalities and Powers*, v. 15. where he resumes that Subject of the good Angels? So far the Matter seems clear, the only Thing farther necessary, is to show how the several Expressions, here used, will bear to be applied to the good Angels. The whole Verse may be thus rendered: *And having divested Principalities, he proposed them publickly as an Example, making them to triumph in him.* The Word ἀπεκδυσάμενος here rendered, having divested, is used in much the same Sense, Chap. iii. 9. Compare also Chap. ii. 11. What is meant by this rendering, is that whereas the Angels, before our Saviour's Time, seem plainly to have had Provinces and Dominions allotted them, one presiding over one Country, and another over another Country, &c. (To which Purpose, see Dan. x. 13, 20, 21.) this Power was taken from them, at our Lord's Resurrection, and the Commencement of the *World to come*; and they being all divested of their Dominion, were placed



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## PARAPHRASE.

## TEXT.

16. to him \*, causing them to triumph † in Christ ||. Since then God has quickned you *Gentiles*, when you were dead in Sins and uncircumcised, and

them in it. Let no man therefore judge you in meat or in drink, or in

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placed in a Subjection to him. This is the perpetual Representation of the Holy Scriptures, Heb. ii. 5. *Unto the Angels hath he not put in Subjection the World to come.* Heb. i. 6. *When he again bringeth in the first Begotten into the World, he saith: And let all the Angels of God worship him.* 1. Pet. iii. 21. *Who is gone into Heaven, and is on the Right Hand of God, Angels, and Authorities, and Powers being made subject unto him.* Eph. i. 20, 21. *He raised him from the Dead, and set him at his own Right Hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named.* Philip. ii. 9, 10. *Wherefore God also hath highly exalted him, and given him a Name, which is above every Name; that at the Name of Jesus every Knee should bow, of Things in Heaven, and in Earth, and under the Earth.* And it may deserve remarking, that tho' the Angels are several Times called Gods in the Old Testament, which was very proper in that Situation of Things, wherein they had a proper Dominion and Authority committed to them; yet after their Dominion ceased, and the World to come began, at our Lord's Resurrection, they are never called Gods, that is, they are never called so in the New Testament; not so much as in those Citations out of the Old Testament; wherein they were stiled so. See Heb. ii. 7. *What is in the Hebrew, Thou hast made him a little lower than the Gods; is, in the Apostle's Citation, Thou hast made him a little lower than the Angels.* Compare Heb. i. 7.

\* *Εὐαγγελιστὴν ἐν ὡραῖοις.* He made a Shew of them openly.] The Paraphrase renders it, he proposed them publicly as an Example, that is, an Example of Subjection and Obedience to Christ. I question whether the Word is ever to be found in any Author, except such as comment upon, or refer to this Place; and as the Meaning of it is to be gather'd from *δειγμα*, from whence it is derived, there is no Necessity of taking it in an ill Sense; nay, when the Exposing to Contempt and Disgrace is designed, we find the Word *δειγματισμὸς* is used, *Matth. i. 19.* Heb. vi. 6. And yet even *δειγμα* is used in a good Sense by *Isocrates*, in *Evagor. p. m. 378.* where he has *καλὰ καὶ μέγιστα δειγματα*, and much more may *δειγμα* and its Derivatives be so understood.

† *Θεραπεύσας αὐτοὺς.* Triumphing over them.] The rendering in the Paraphrase is justified by our Translators, who have in that Manner translated the same Expression, *2. Cor. ii. 14.* Thanks be to God, *τῷ παντοῦ Θεραπεύοντι ἡμᾶς ἐν τῷ Χριστῷ*, who always causeth us to triumph in Christ. The other Sense here given of this Word of triumphing over, or of leading in Triumph, is not disagreeable to either of the two Places, wherein St. Paul uses it. *Plutarch* in *Romulo* thus uses the Word, *ἐθεραπεύσα βασιλεὺς.* The Latin Word *triumphare* is used in the same Manner, whence *Virgil. Georg. iii. v. 33.* has, *bisq̄ue triumphatas gentes.* And *Ovid. Amor. i. Eleg. xv. v. 26.* *triumphati orbis.* And *Aurelius Victor de Viris illustr. in Metello Macedon. Achaos triumphandos.* And *Lactantius, Lib. vi. c. 23.* *Hic terram triumphabit.* It seems the Vulg. Latin took the Word in both Places in this Sense, rendering it here *triumphans illos*, and *2. Cor. ii. 14.* *qui nos semper triumphat.* Upon which Place, St. *Jerom. ad Hedib. quæst. xi.* thus comments: *Triumphat nos, pro eo quod est triumphat de nobis, sive triumphum suum agit per nos; qui in alio loco dixerat, Spectaculum facti sumus mundo, & angelis, & hominibus.* If the Word is taken in this Sense, and we render it, he led them in triumph by him; the Passage will marvellously agree with that which is reckoned parallel to it, *Eph. iv. 8.* *He led Captivity captive:* Concerning which see the Appendix.

|| *Ἐν αὐτῷ.* In it.] Our Translators have here referred the *αὐτῷ* to the Cross, which is utterly disagreeable to the Apostle's Scope, as is the Reading *ἐν ἑλῶ* or *ἐν σωφῶ.* The rendering



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An. Ch. 63.  
Neronis 9.

## TEXT.

## PARAPHRASE.

respect of an holy-day, or  
of the new moon, or of  
17 the sabbath-days: which  
are a shadow of things to  
come; but the body is of  
18 Christ. Let no man be-  
guile you of your reward,  
in a voluntary humility,

and cancelled the Hand-writing of Ordinances;  
let no Man take upon him to pass Sentence upon  
you, that you belong not to the Church of  
God (u); because you do not observe the same  
Ordinances with themselves about Meats, or  
Drinks, or Feasts, or New Moons, or Sabbath-  
Days; which Things were only a Shadow or 17  
Type of Things that were to come, but are  
now actually come, Christ being the real and  
substantial Blessing, which they obscurely sha-  
dowed forth; and while you retain the Sub-  
stance, you will not need the Shadow (w).  
And since he has divested Principalities and 18  
Powers, let no Man take upon him to con-  
demn (x) you, while he pleases himself with  
an

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rendering in our Margin is yet worse, in himself, because it goes upon the Mistake that  
Christ is spoken of as doing these Things; whereas it is evident, it is the Father who is  
said to do them by him. Upon the whole, the only proper and true rendering, is in, or  
by him, that is, Christ.

16 (u) Κενέτω. Judge.] The Sense is sufficiently expessed in the Paraphrase, which is  
grounded upon a parallel Place, Rom. xiv. 3. Let not him which eateth not, judge him that  
eateth; for God hath received him. The Meaning of which is, let not the Jew, who scruples  
the indifferent Use of all Meats, judge the Gentile to be out of the Church of God, be-  
cause he puts no Difference between Meats, but freely and indifferently uses all; let him  
not, I say, judge thus of the Gentile, since God has received him into his Church. See more  
there in what follows in the Context.

17 (w) Τὸ ὃ σῶμα τοῦ χριστοῦ. The Body is of Christ.] As the Body stands opposed to the  
Shadow, it must signify the Reality, Truth, or Substance of the future Things; and so con-  
firm the Interpretation before given of σωματικῶς, v. 9. This Body or Substance, he says,  
is of Christ; that is, belongs to him, is his, is only to be found or sought in him, and not  
in the Law.

18 (x) Καταγγελέτω. Beguile.] The Word is used by Demosthenes, adv. Meid. to sig-  
nify condemning, and so καταγγελέτω is explained by Phavorinus by κατακρίνω, as well as  
by ὀδύρομαι. I am sensible; that Chrysostom, and the Greek Commentators, who follow  
him and Zonaras on Can. xxxv. of the Council of Laodicea, have affixed the other Sense to  
the Word, which our Translators seem to embrace. They tell us, that it imports that one  
gets the Victory, and another obtains the Reward; but I don't see how this can be applied  
here, since it was impossible any one should lose the Reward, who did not lose the Victo-  
ry. And therefore Oecumenius, after he had given that Sense, following Chrysostom, subjoins  
the other. Μὴ δὲ ὑμᾶς καταγγελέτω. Μὴ δὲ ὑμᾶς κατακρίνω. And as this makes the  
best Sense, so it seems to be confirmed by v. 16.



an Humility (y), and worshipping of Angels (z) of his own devising, boldly prying into, and dictating about Matters which he knows nothing of; and this he is led to by his Jewish Temper;

and worshipping of angels, intruding into those

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(y) Θέλων ἐν ταπεινοφροσύνῃ. *In a voluntary Humility.*] It is reckoned somewhat doubtful, with what θέλων is to be connected, and so not easy to determine certainly the exact Sense of the Verse. If it is to be joined with μὴ δαίς, it might be rendered either, *Let no one, whoever he be, condemn you*; or, *let no one who has a Mind, or is forward to do it, condemn you*. But if we join it with what follows, the Sense runs thus, *Let no Man condemn you, pleasing himself in his (supposed) Humility, and his worshipping of Angels.* In this Sense is the Word used, 2 Sam. xv. 26. Οὐκ ἠθέληκα ἐν σοὶ, *I have no Pleasure in thee.* 1 Sam. xviii. 22. *The King hath Delight in thee.* This Sense seems agreeable enough to the Design of the Apostle. And indeed, that θέλων is rather to be joined with ἐν ταπεινοφροσύνῃ, and so to be interpreted of an ungrounded Humility, may appear, because this best reconciles it with the appearing Opposition of the Word φουσιέμεν, which follows; such conceited Humility being very consistent with Pride and Affectation. Besides, v. 23. seems to determine this to be the Sense, for the θέλων ἐν θρησκείᾳ here, answers to ἐν ἐδελοθησκείᾳ there; and therefore as hereby is meant a Worship that proceeded from their own Will, and not from any divine Appointment; so the θέλων ἐν ταπεινοφροσύνῃ, must signify their choosing and affecting an Humility of their own devising, without any Prescription from God. Only let it be noted, that what St. Paul here reduces to two Heads, viz. *voluntary in Humility, and worshipping of Angels*; he has v. 23. expressed by three, viz. *Will-worship, Humility, and neglecting of the Body.* This, perhaps, shews that he includes the Neglect of the Body under the general Term of Humility, in this 18th Verse. So that Humility here will then signify two Things, the Pretence they went upon in introducing the Worshipping of Angels, concerning which somewhat will be said in the next Note; and the Neglecting of the Body, which will be explained when we come to v. 23. If any one dislikes this, he may consider the Neglect of the Body as a new Head added there, tho' not mentioned before; nor will this make any odds, provided only that the Apostle be understood to speak of the same Persons.

(z) Θρησκεία ἢ ἀγγέλων. *The Worshipping of Angels.*] If I have made it plain, that what St. Paul says v. 8. may relate wholly to the Jewish Converts; I hope to do the same concerning what we meet with here, and in the rest of the Chapter: And then there will appear to be no Need of any Assistance from the Notions of the Gnosticks, or of the Heathen Philosophers (any farther than as the Jews borrowed some Opinions from their Philosophy) in order to explain any one Part of this Epistle.

The Phrase it self is capable of three Senses, and no more, that I can think of. 1. It may signify *Angelical Worship*, or that Worship which is paid to God, by Angels; and so it would intimate, that these Persons pretended to refine their Worship, by affecting an Imitation of the Angels in theirs. This Sense seems not to suit well here, because it does not carry in it any Shew or Pretence of Humility, which yet St. Paul seems to imply it did, while he joins it with Humility. Every one sees this had the quite contrary Appearance of Pride. 2. This might signify the *Worship taught or prescribed by Angels*, which might be by some particular Instruction they pretended they had received from them; as Tertullian adv. Marcion. Lib. v. c. 19. thus explains the Place: *Aliquos taxat, qui ex visionibus angelicis dicebant, cibis abstinendum, ne attigeris, ne gustaveris, i. e.* 'He reproves those, who from angelical Visiona.



'sions required the Abstaining from Meats, *touch not, taste not*; but such a Pretence to Communion with Angels, and to the receiving private Instructions from them, carried in it rather the Appearance of Pride than of Humility. Or again, hereby they might labour to establish the Obligation of the old Law, because it was given by Angels, *Acts vii. 53. Gal. iii. 19. Heb. ii. 2.* but neither can this Sense be allowed, because as this was a certain Truth, that the Law was so given, he could not, upon such an Account, have taxed them with *intruding into the Things they had not seen*. And therefore, it is necessary to fix upon the other Sense yet behind, which is, 3. That this signifies the *Worship paid to the Angels*. The Doctrine which the *Jews* had received, and which the Converts from among them brought along with them, was borrowed in a great Measure from the Heathen Philosophers, and especially from *Plato*, or *Pythagoras*; which probably gave *St. Paul* occasion to caution the *Colossians* against the Deceit of Philosophy, *v. 8.* The Doctrine which they thus received, they endeavoured, as it is very natural to Men to do in the like Case, to confirm by the Holy Scriptures. We may learn what this Doctrine was from *Philo the Jew*, who speaks of it in more Places than one. I will translate one Passage he has much to my Purpose, in his Treatise *De Somniis*, p. 586. 'There are other Souls that are most pure and good, who have a greater and more divine Judgment and Understanding, and desire nothing at all that is earthly; these are the Presidents or Princes of the Almighty, like the Eyes, and Ears of some Great King, beholding, and hearing all Things; these the Philosophers call *Demons*, but the Holy Scriptures use to call them, and that most properly, Angels; for they carry the Father's Commands to his Children, and the Children's Wants to the Father; and therefore the Scripture represents them as ascending, and descending. Not that he needs such Intelligencers, who before-hand knows all Things; but because it is expedient for us Mortals to make use of such Mediators and Arbiters, that we may the more admire and reverence the supreme Governor, and the great Power of his Government.' [N. B. How exactly does this agree with the pretended *Humility*, which *St. Paul* joins with the Worshipping of Angels?] 'From a Sense hereof we sometime desired a Mediator, *Speak thou to us, but let not God speak to us, lest we die*; for we can't bear, not only his Chastisements, but even his exceeding great and pure Favours, if he should immediately himself bestow them upon us, without the Intervention of such Ministers.'

If we look into the Old Testament, we find by many Histories recorded therein, that the Angels are employed by God in ministering to his People; and the same is confirmed by several Passages in the New Testament also. The Prophet *Zachary*, Chap. iv. 10. informs us, that there are seven of them that are the Eyes of the Lord, that run to and fro thro' the whole Earth; with which we may compare, *Rev. i. 4. — iv. 5. — v. 6.* This Doctrine was carried farther by the *Jews*, who looked upon these Angels as Mediators between God and his People, in carrying their Prayers to him. This appears by the Passage just now cited from *Philo*, who perhaps in comparing them to the Eyes and Ears of a Great King, alludes to what *Zachary* says. The same may be confirmed by the Book of *Tobit*, Chap. xii. 12. where the Angel *Raphael* is brought in as saying: *I did bring the Remembrance of your Prayers before the holy One.* And *v. 15.* *I am Raphael, one of the seven holy Angels, which present the Prayers of the Saints, and which go in and out before the Glory of the holy One.* Mr. *Jos. Mede*, Discourse x. p. 41. observes, that neither *St. Hierom*, who translated *Tobit* out of the Chaldee, nor the ancient Hebrew Copy, set forth by *Paulus Fagius* (and in Likelihood translated out of the same Chaldee Original) read the 15th Verse, as do the LXX, the Translation of which I have given; but only say, *I am Raphael, one of the seven Angels, which stand and minister before the Holy Blessed One.* This is true, but it ought farther to be remarked, that what they have not expressed at *v. 15.* they seem both to have done at *v. 12.* *Hierom's* Translation has: *I offered thy Prayer to the Lord.* *Fagius's* Edition: *I introduced your Tears before the Holy Blessed One.* It was a natural Consequence of this Doctrine, that if the Angels were such Mediators, a Worship was due to them, viz. that the Saints should offer up their Prayers to God by them, offering them up to them, that they might present them to God. This carried in it a Shew of Reverence and Humility, which is *Philo's* Plea for it, and confirms the

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Account given of the Apostle's Meaning in this Place. I think the same is confirmed by what is added in the next Verse, concerning those who maintained this Worship of Angels, that they did *not hold the Head*; that is, by appointing and making Use of other Mediators, the Angels, they virtually disowned Christ as the one and only Mediator.

This gives Light to the two first Chapters of the Epistle to the *Hebrews*, for as that is directed to the *Jewish* Converts, we from hence learn the Reason why the Author so laboriously proves, that Christ is so vastly superior to Angels, *viz.* that he might take them off from giving mediatorial Worship to the Angels, which they were very much inclined to, and fix them in their Regard to Christ as the only Mediator; nor can I doubt, that in the Epistles to the *Ephesians*, and *Philippians*, written about the same Time, he had this in View (tho' he does not there expressly mention it) in asserting, and that very often in the former of them, the Advancement of Christ above all the Angels; which might be also the Design of St. Peter, in speaking of the same Thing, 1 *Pet.* iii. 22.

What I have hitherto said relates to the *Jews* in general, I mean all but the *Sadducees*, who denied there were any Angels, *Acts* xxiii. 8. I would now add, that St. Paul seems to me to have here a more especial Regard to one particular Sect of them, the *Essens*. As what he mentions, *v.* 23. of the *Neglecting of the Body*, will be shown presently to suit them; so they had somewhat peculiarly among them relating to the Angels: For thus *Josephus*, *De bello Judaic. Lib. ii. c. 7. §. 12.* assures us, that when they received any into their Number, they made them most solemnly swear, 'That they would keep or observe the Books of their Sect, and the Names of the Angels with like Care.' If any one should enquire why St. Paul makes such express Mention of this Custom only in his Epistle to the *Colossians*, I question whether a better Answer can be given than this, that he understood some were then busy to introduce this Practice, and foresaw that it would afterwards prevail in those Parts; and therefore he thought it the more necessary to caution them against it. It is a remarkable Note that *Teodorit* has upon this Place: 'They, says he, who defended the Law, taught Men to worship Angels, saying, the Law was given by them. This Mischief continued long in *Phrygia*; and *Pisidia*. Hence the Council that met at *Laodicea* in *Phrygia*, made a Law against praying to Angels; and to this very Day are to be seen among them, and in the neighbouring Parts, the Oratories [Houses of Prayer] of St. Michael.' It may not be amiss here to set down the 35th Canon of that Council, which probably was held about the Middle of the 4th Century. Thus then runs the Canon: 'Christians ought not to leave the Church of God, and go, and name Angels, [Compare this with the Passage just cited from *Josephus*, and with *Philip.* ii. 9. *Eph.* i. 21. *Heb.* i. 4.] or gather Assemblies; if therefore any one is found to practise this secret Idolatry, let him be *Anathema*, because he has left our Lord Jesus Christ, the Son of God, and has turned to Idolatry.' I can't but here take notice, that it may seem probable, that it is for the same Reason our Saviour in the Epistle to the *Laodiceans*, *Rev.* iii. 14. speaks of himself to the same Purpose, as St. Paul does here to the *Colossians*, and styles himself the *Beginning of the Creation of God*, answering to *Col.* i. 15. the *First-born of every Creature*. And as St. Paul represents them as *deceiving themselves with a vain Shew*, and as *vainly puffed up by their fleshly Mind*, *Col.* ii. 18, 23. So Christ in like Manner speaks of them as mistaking their Case, *Rev.* iii. 17. *Thou sayest, I am rich, and increased with Goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* St. Paul taxes them for not holding the Head, *Chap.* ii. 19. represents all Blessings, as in Christ, *v.* 3, 9. and therefore presses their Adherence to him, *v.* 6. So Christ, *v.* 18. *I counsel thee to buy of me Gold tried in the Fire, &c. of me, and not of such as they were by that Time prevailed upon to have Recourse to; and who can they more probably be than the Angels?*

N. B. After I had finished this Note, and indeed all my Papers, I had the Curiosity to consult Dr. Hudson's Edition of *Josephus*; where upon the Passage I have cited, I was agreeably surprized with this Note of Dr. Aldrich: *Difficile dictu est, cur Esseni Angelorum nomina custodierint; an quod iis ad morborum remedia in carminibus suis uterentur? An quod angelis cul-*



TEXT. IV PARAPHRASE.

things which he hath not  
seen, vainly puffed up by  
his fleshly mind; And not  
holding the head, from  
which all the body by  
joints and bands, having  
nourishment ministred, and  
knit together, increaseth  
with the increase of God.

Temper, which puffs him up with a vain Con-  
ceit, that he knows, and is fit to judge of every  
Thing (a). But while he pays Worship to  
Angels, he does not adhere to Christ, who is  
the Head from whom all Christians, which are  
his Body, derive Supplies of Influence, (just as  
the natural Body by Joints and Bands has  
Nourishment ministred from the Head, and is  
united to it) (b), and so increase with the In-  
crease of God.

19.

NOTES.

*Num aliquem exhiberent, quem nempe damnat Apostolus, in Col. ii. 18? Certe reliqua quæ ibidem  
dominantur, Essentorum sunt, & Essenis conveniunt præter ceteros.* 'Tis hard to say why the  
'Essens took such Care of the Names of Angels. Was it that they made use of them in  
'their Charms to cure Diseases? Or did they pay them any such Worship, as the Apostle  
'condemns, Col. ii. 18? The other Things there condemn'd, are certainly theirs, and  
'agree to the Essens above all others.'

(a) *Εὐχὴν ποιοῦντες ὅτι ὑμεῖς τὸν θεὸν καὶ σαρκὸς ἀντὶς.* Vainly puffed up by his fleshly Mind.] I  
think I have truly expressed the Apostles Sense in the Paraphrase, nor will this, I believe,  
be much questioned by those who consider how he often uses the Terms *σαρκὸς* and *σαρ-  
κινός*, particularly in the following Texts, Gal. iii. 3. 2 Cor. xi. 18. (Upon both which see  
Mr. Locke.) Philip. iii. 3, 4. Heb. vii. 16.—ix. 10. The Jewish Temper might well be called  
a fleshly Mind, because they prided themselves so exceedingly in fleshly Matters, as in their  
fleshly Extraction, their Descent from Abraham, Isaac, and Jacob, and in their fleshly  
Law and Observances, in the Mark they had in their Flesh by Circumcision, in  
their Washings and Sacrifices, which only purified the Flesh, and were only  
moved by the fleshly, that is, present temporal Rewards and Punishments, spoken of  
in their Law. Their Minds were fleshly, while they magnified themselves upon the  
Account of such Things as these; and where Men are thus swelled with a great Conceit of  
themselves, it is natural to them to pretend to great Things, and to be dogmatical and  
domineering. Farther, by what he here says, that they were vainly puffed up, it appears,  
that the Humility he mentions was not true and real, but only affected and pretended. Up-  
on the whole, the Thing he cautions against is the Worshipping of Angels; the Pretence  
by which this was endeavoured to be usher'd in, was, that this was most agreeable to  
Humility; what St. Paul says of their intruding into Things they had not seen, their being  
puffed up by a fleshly Mind, and not holding the Head, is his Censure upon their Conduct; and  
when he says: Let no Man judge or condemn you in this Respect, he means, that the Colos-  
sians should not be moved with, or at all regard any such Judgment. Compare v. 16.

19. (b) Compare Eph. iv. 16.



# COLOSSIANS

## SECTION VI. TEXT

CHAP. II. 20—III. 4:

### CONTENTS.

**S**T. Paul had hitherto directed his Discourse entirely to the *Gentile* Converts to Christianity, who were at *Coloss*; but in this Section, he applies himself to the Converts from *Judaism*, reproving, and arguing with them. His great Design is to convince them of the Unreasonableness of their imposing upon the *Gentiles* the Observation of the *Mosaick* Law; and of the Obligation they were under to mind much higher and more important Matters: The former he argues from the Character of Christians, that they are dead with Christ, from v. 20. to the End of the Chapter; the latter from their being risen with Christ, which was another Part of the Character of all Christians, in the four first Verses of the third Chapter. The not observing this change of Address, in his Discourse, has made the last Verses of the second Chapter exceeding difficult, not to say unintelligible, to Expositors.

### PARAPHRASE.

### TEXT.

20. **A**ND as to you *Jewish* Converts, who invade the Liberty of the *Gentiles*, let me expostulate the Matter with you; if you own Christ as the Head of the Body, and your selves to belong to his Body, you must own your selves to be both dead, and risen together with him; if then, you are dead with Christ from the Rudiments or Shadows of the World (c), why as tho' you were not dead with
- W** Herefore, if ye be 20  
dead with Christ  
from the rudiments of

### NOTES.

20 (c) It will doubtless be thought by many, at the first Sight, that too great a Liberty is taken in making St. Paul here entirely change the Persons to whom he directs his Discourse; but I hope to satisfy all considerate and attentive Readers, who will weigh the Reasons I shall alledge for my Supposition.

Now



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## TEXT.

## PARAPHRASE.

the world; why, as tho' living in the world, are ye subject to ordinances

with him, but were still out of his Kingdom, and living in the World (*d*), do ye still dogmatize, that is, require such a Compliance as you do with the Injunctions, and ritual Precepts of

## NOTES.

Now here I desire it may be observed, that this is not the only Instance, in St. Paul's Epistles, of such a Change. We have just such another, *Rom. vii. 1.* He had all along thro' the latter End of *Chap. vi.* from *v. 11.* to the End, addressed himself to the Gentile Converts in the Roman Church, in the second Person: *Likewise reckon ye your selves to be dead, &c.* and then in the first Verse of *Chap. vii.* continuing still to use the second Person, he directs his Discourse to the Converts from *Judaism* in that Church: *Know ye not, &c.* Concerning which Mr. Locke says thus: 'That his Discourse here,' [*Rom. vii.*] 'is addressed to those Converts of this Church, who were of the Jewish Nation, is so evident from the whole Tenor of this Chapter; that there needs no more but to read it, with a little Attention, to be convinced of it, especially *ver. 1, 4, 6.*

It will be here objected, that St. Paul does in that Place give warning of his changing his Address, by the Clause which he adds: *Know ye not Brethren (for I speak to them that know the Law) how that the Law, &c.* I answer, that there are two Things occur in the Place before us, which plainly require us to allow the like Change. 1. That this renders his Discourse consistent, which otherwise I can't see how it can be. He had all along before commended the *Colossians* for their Stedfastness, in maintaining and defending their Liberty; see *Chap. i. 4, 6, 7, 23. Chap. ii. 5, 6, 7, 10.* nor does he, in any one Place I have observed, pass the least Censure upon them in this Respect; it is not therefore to be easily supposed, that, quite contrary to the Commendations before bestowed on them, he would here blame them for being subject to Jewish Ordinances; as yet he really does, if he here speaks to the Gentile Converts, and the *δογματισμοις* is used in a passive Sense concerning them, according to the Mind of our Translators, rendering it: *Why are ye subject to Ordinances?* This Difficulty in the common Interpretation offered it self at first Sight to me, before I observed the Change of Address; and it put me upon examining whether there were no Copies, that read it in the Subjunctive *δογματιζοντες*, *why should you be subject to Ordinances?* but I don't now wonder that I could find nothing to countenance such a Reading. 2. St. Paul gives in this Place as plain a Hint that he speaks to the Jewish Converts, as he does in the other to the Romans; nor will what he here says suit any other Persons. The Expression, I now insist on, is that which stands, as it ought, in the very Beginning of the new Address: *And if ye are dead with Christ, from the Rudiments [or Shadows] of the World.* Where does he ever use such an Expression concerning the Gentile Converts, who were never under those Rudiments, and so could have no Occasion to die to them? This wholly belongs to the Jewish Converts, concerning whom he uses much the like, *Rom. vii. 4. Gal. ii. 19.*

(*d*) For the Understanding these metaphorical Expressions, a Regard is to be had to St. Paul's Style, in which the Rudiments or Shadows of the World are the same Thing as the Ceremonial Law; and to be dead to the Law, signifies to be discharged from the Law: Compare *Rom. vi. 14. — vii. 4.* He supposes that the Law had Power over Men only till Death, *Rom. vii. 1.* and that Death freed Men from all Obligation to it; and consequently, if the Jewish Christians were dead with Christ, as their Baptism declared them to be, their Obligation to the Law ceased, and it was an entirely new Life they were thenceforth to live; which he expresses thus, *Rom. vii. 6. Now we are delivered from the Law, that being dead wherein we were held, that we should serve in Newness of Spirit, and not in the Oldness of the Letter.*



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## PARAPHRASE.

## TEXT.

21. of the Law (*e*)? The Precepts I mean, are such as these: Eat not (*f*), taste not, nor so much as touch with a Finger such or such Meats; which were yet all made by God, to be consumed by our Use of them (*g*): And why do you require those Things, which are only according to the Doctrines and Commandments of Men (*b*)? Which Things having
- (Touch not, taste not, handle not; which all are to perish with the using) after the commandments and doctrines of men? Which things have indeed a show

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*Letter.* Now, says he, if this be the Case, why do you act inconsistently with this your Profession, and as tho' you continued just as you were before your Conversion; and still lived in the World, under a Dispensation that is of a worldly Nature, *Heb. ix. 1.* as tho' you were still in the World, not called out of it, and brought into the Kingdom of God, which is the Kingdom of Heaven, and not of this World. Compare *John xv. 19.* — *xvii. 14, 16.* I say, why do ye dogmatize?

(*e*) Δογματίζεσθε. *Are ye subject to Ordinances?*] This seems not to be true concerning the converted Gentiles at Coloss, as I observed before; nor would our Translators perhaps have render'd this passively, as they have done, had they perceived that he is bespeaking now the Jewish Converts. Δογματίζειν is explained by *Diogenes Laertius, Lib. iii. c. 51.* to signify to deliver an Opinion as a certain Maxim or Axiom. Τὸ δογματίζειν ἔστι δόγμα τιθέναι, ὡς τὸ νομοθετεῖν, νόμους τιθέναι. To dogmatize is to enjoin Opinions, as νομοθετεῖν is to enjoin Laws. If δογματίζεσθε be used passively, it may be predicated of the Opinion; but properly it cannot, I believe, of the Person who is subjected to it. I own the Apostle takes a great deal of Liberty in his Use of Greek Words, not tying himself up to strictest Propriety in the Use of them; and so the harsh Use of the Word, in which our Translators have taken it, might perhaps be justified, if there were an absolute Necessity for it, and it could not conveniently be taken in any other; but it is far otherwise here, when the proper Sense of it best suits the Design of the Writer.

21 (*f*) Μὴ ἅψῃ. *Touch not.*] It is render'd, in the Paraphrase, *Eat not*; which Sense of the Word is to be met with in Lexicographers, and best suits this Place, where there is a Gradation: *Don't eat, no nor yet taste; nay, nor so much as touch such and such Things.* These Things relate wholly to Meats. See *Lev. xi. 8, 11, &c.*

22 (*g*) Ἅ ἅπαντα εἰς φθορὰν τῇ ὕψει. *Which all are to perish with the Using.*] The Expression, which ever Way understood, determines that St. Paul in the Words before only speaks of Meats and Drinks, and that they are mistaken, who would interpret μὴ ἅψῃ from *1 Cor. vii. 1.* The Sense, set down in the Paraphrase, seems to me to be the best. Compare herewith *1 Tim. iv. 3, 4, 5.*

(*b*) *After the Commandments and Doctrines of Men.*] These Words are commonly joined in Construction to the End of v. 20. thus: *Why are ye subject to Ordinances, after the Commandments and Doctrines of Men?* But I must own that that Construction seems very precarious to me. I can hardly think that the Apostle would say, that these Ordinances were imposed or submitted to as the Commandments and Doctrines of Men; when it is plain, they were once the *Commandments and Doctrines of God*; and whoever imposed or submitted to them, did it under that Notion. If we compare *Isa. xxix. 13.* *Matth. xv. 9.* *Mar. vii. 7.* we shall find, that the Expression is used of such Things as were never prescribed by God, but were



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## PARAPHRASE.

of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the (\*) having indeed a Shew of Wisdom (i), in Will-worship (||), and Humility, and neglecting of the Body (†), serve to the dishonourably gratifying

## NOTES.

were only devised by Men. And therefore I choose to refer this entirely to the *Worshipping of Angels*, and such other devised Methods of Worship, which were truly after the Commandments and Doctrines of Men, God having never given any Rule at all for them; and so I would understand him to say: *Why do ye dogmatize about the Worship of Angels, &c. after the Commandments and Doctrines of Men; which Things having indeed a Shew of Wisdom, &c.* See the last Note upon Chap. iii. 4.

23 (\*) This Verse has always been esteemed very obscure and difficult. For my own Part, I could never meet with any Explication of it that seemed tolerable. The *Ethiopic* Translators translated only the Beginning of it, *which Things have a Shew of Wisdom*; but left out all the rest, as Dr. *Mills* says, because they did not understand it. That which perhaps caused the greatest Obscurity in it was, that it was not observed that *πρὸς πλῆσμον λόγῳ τῷ σαρκὸς* at the End of the Verse, was to be joined in Construction with *ἅτινα ὅτι* in the Beginning, which seems to make all easy. What he asserts therefore, is, that *these Things, while they carry in them some Appearance of Wisdom, do serve only for the pleasing a carnal Mind.* What made me first look the more carefully for a different Construction of the Words, from that which our Translators followed, was the odd Position of the *λόγῳ*, as it appeared to me, there being no *ὅτι* that follows it. I thought it stood too remote from the Beginning of the Sentence, in Case it was to be understood according to our Translation, and that it should have been *ἅτινα λόγῳ ὅτι*, whereas it now stands exactly in its proper Place, in case we join together *ἅτινα ὅτι πρὸς πλῆσμον λόγῳ τῷ σαρκὸς*; for it is then put after the first Word of the intermediate Explicatory Clause, *λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ, καὶ ταπεινοφροσύνῃ, καὶ ἀφειδίᾳ σώματος*. This being observed, the Construction of the Verse may seem easy and plain.

(i) *Λόγον ἔχοντα σοφίας.* Have a Shew of Wisdom.] I think the ancient Commentators, and our own Translators, did not mistake in the Sense of *λόγῳ* here; but as I understand the Place to have a Relation more peculiarly to the *Essens*, it will appear from what I shall presently say of them, that nothing could more suit them, than what is here said; since they made great Pretences to Wisdom, and to Philosophy, and employed much of their Time in the Study thereof.

(||) *Ἐν ἐθελοθρησκείᾳ.* In Will-worship.] This answers to what he had said, v. 18. *Θέλων ἐν θρησκείᾳ ἢ ἀγγέλων*, Voluntary in the Worshipping of Angels, and certainly signifies a Worship of their own devising, and which owed its Rise to their own Wills, and not to the Will of God; as the Worshipping of Angels was doubtless of that Nature.

(†) *Καὶ ταπεινοφροσύνῃ, καὶ ἀφειδίᾳ σώματος.* And in Humility, and neglecting of the Body.] The Humility, considered as distinct from the Neglecting of the Body, has been explained already. See Notes on v. 18. The Neglecting of the Body is therefore what I shall now give an Account of. And as I observed before, that St. Paul seems here in his Discourse to have a more particular Regard to that Sect of the Jews, that was called *Essens*; I shall now give some Description of them, that the Reader may see how exactly their Character agrees with what is here said. Josephus gives a brief Account of them, *Antiquit. Lib. xviii. c. 2.* but a much more distinct and large one, *De Bell. Judaic. Lib. ii. c. 7. sine 12.* where he tells us, they shun Pleasures as Wickedness; they esteem Continence, and the not yielding to their Affections to be Virtue; they despise Marriage, and Riches, and have a Commu-



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

1. gratifying Persons of a fleshly or Jewish Disposition ||. Again, if according to your Baptism, satisfying of the flesh. If ye then be risen with

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nity of Goods, and count the Use of Oyl to be Filthiness; is so much, that if any one against his Will is anointed with it, his Body is cleansed from it. When they travel they take nothing with them, only they go armed for fear of Robbers, and repair in every City to those of their own Sect, who always entertain them with whatever they have; they don't change their Garments or Shoes till quite worn out and spoiled; they are singularly religious toward God, and speak nothing vain before the Sun is up, but offer their accustomed Prayers to him, praying that he may rise; from his rising till Eleven a Clock, they work diligently in those Arts they understand, then they come and wash their Bodies with cold Water, and then dine moderately, and repair to their Work again till Evening; they diligently study the Writings of the Ancients, collecting out of them such Things especially as are profitable for the Soul, and Body; whence they, in order to cure Diseases, enquire after medicinal Roots, and the Properties of Stones; they are stricter than any of the Jews about the Sabbath, for they not only prepare their Meat the Day before, but will not suffer any Vessel to be removed on that Day; they despise Adversity, and conquer Torments, &c. Besides these Things, *Josephus*, *Antiq. Lib. xviii. c. 2.* tells us, that tho' they sent Gifts to the Temple, yet they offer'd no Sacrifices; with whom also *Philo* agrees, *Lib. Quod omnis probus liber, p. 876.* If the next Book of *Philo*, *De vita contemplativa*, is to be understood to treat of the *Essens*, or rather of another sort of them, as *Josephus* testifies they were of two Sorts; it would thence appear, that they used little for Food, beside Bread, and Water; and that they were great Pretenders to Philosophy, and Wisdom, which may give the Reason, why *St. Paul* warns the *Colossians* against being beguiled by enticing Words, v. 4. by Philosophy and vain Deceit, v. 8. and that he speaks of a Shew of Wisdom, v. 23. I can't but take notice of one Expression of *Josephus* concerning them; where, after he had set forth their Opinions to the best Advantage, he adds: 'Thus they set an unavoidable Bait for those who have once had a Taste of their Wisdom.' I avoid mentioning any thing from that Treatise of *Philo*, *De vita contemplat.* because *Valesius* is very positive in asserting it relates not to the *Essens*, tho' *Eusebius*, *Jos. Scaliger*, and *Petavius* thought it did. I think I have produced enough to clear the Reason of several of *St. Paul's* Expressions, and particularly that of neglecting of the Body. *Eusebius* has preserved a Fragment of *Philo's* Apology which is lost, relating to the *Essens*, which the Reader may meet with, *Præpar. Evang. Lib. viii. c. 11.* For a more large and particular Account of them, the English Reader is referred to *Dean Prideaux's Connection*, Part II. Book V. p. 343—361. of the Octavo Edition.

(II) 'Οὐκ ἐν τιμῇ τινι πρὸς πλεονεξίαν τὴν σαρκὸς. Not in any Honour to the satisfying of the Flesh.] By the Flesh, I understand the fleshly Disposition of these Jewish Dogmatizers; who valued themselves for these carnal Ordinances, but had no relish or taste of Things of a more noble and spiritual Nature. And so the Flesh here will be the same as the fleshly Mind, v. 18. and the Expression there, vainly puff'd up by his fleshly Mind, does well suit what we have here πρὸς πλεονεξίαν τὴν σαρκὸς, for the satiating, surfeiting, or glutting of the Flesh; for so that Word signifies, as in that Expression of *Isocrates ad Demon.* πλεονεξίαν γὰρ ἀπάναν. And it seems but reasonable, that we should compare these two Expressions, as well as the rest of the two Verses, which are manifestly concerning the same Thing, and throw considerable Light upon one another. The other Expression render'd not in any Honour, carries in it a Reflection upon these Judaizers, while it declares what kind of Gratification



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Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth;  
3 For ye are dead, and your life is hid with Christ in

tism, you are risen with Christ, seek the Things that are above, where Christ sitteth on the Right Hand of God; mind, I say, those excellent and glorious Things that are in Heaven, and not such poor Matters as Meats and Drinks, which are upon the Earth (*k*); for you are dead to them, and so freed from an Obligation to mind them; and your Life (*l*) is hid or laid up (not with Angels, but with him with whom you are risen, even) with Christ in God (*m*): But it shall not always be

2.

3.

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cation those Things gave them. And as *τιμὴν* admits of two Senses, either of which will suit St. Paul's Design, this is to be explained, according to which of them we choose. It sometimes signifies, as it is here translated, *Honour*; and so the Meaning would be, that those Things, whatever they might think of them themselves, serve for no *honourable* satisfying the Flesh; and thus the Expression amounts to the same with that, *v. 18. Vainly puffed up of his fleshly Mind*; or is equivalent to that used of such kind of Persons, *Philip. iii. 19. Whose Glory is in their Shame, who mind earthly things*. Again, the Word sometimes signifies the *Price, Worth, or Value* of a Thing; and taking it so here, the Meaning is, that these Things serve for no *profitable* satisfying of the Flesh; and for a Comment we may apply that Passage, *Heb. xiii. 9. It is a good Thing for the Heart to be established with Grace, not with Meats, which have not profited them that have been occupied therein*.

2 (*k*) *Not on Things on the Earth.*] The Subject St. Paul is upon, naturally leads to the Interpretation given in the Paraphrase. And by giving this Account of them, he casts a Contempt upon the Things they so highly valued. Compare *Rom. xiv. 17. Heb. xiii. 9*.

3 (*l*) *Your Life.*] It may be thought that his speaking thus, and so again in the next Verse, *Ye shall appear with him in Glory*, are inconsistent with the Reckoning that he speaks here to the *Jewish*, and not the *Gentile* Converts; but I think this is a Mistake, because he all along goes upon the Supposition of their being Christians, and their being dead, and risen with Christ; and tho' he elsewhere speaks very severely of the *Gentiles*, who submitted to the *Mosaick Law*, and represents them as *fallen from Grace*, *Gal. v. 4*. yet I remember not that he does, with the same Severity, speak of the State of the *Jewish* Converts, who continued to observe the Law themselves; nay he seems to speak in a contrary Manner, *1 Cor. iii. 12—15*.

(*m*) *Your Life is hid with Christ in God.*] Christ is represented as *sitting at the Right Hand of God*, *v. 1*. and since he was there and out of Sight, and was *their Life*, as he says, *v. 4*. their Life as well as, and together with Christ, must be hid from them. The speaking of Christ as our Life, is agreeable to other Places of Scripture, particularly *John xiv. 6. — xi. 25. 1 John v. 11, 12*. I would add, that St. Paul seems to me, in this Place, not barely to speak of their Life as *hid*, that is, *out of Sight*; but as *hid*, that is, safely laid up as Persons Jewels and Treasure are hid; and when he says your Life is *hid with Christ in God*, he seems to refer to the double Security they had for it; it was hid with Christ, the immediate Bestower of it, and in God the highest Security of all. The Words therefore of St. Paul may be illustrated by

by



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## PARAPHRASE.

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4. be hid, for when Christ, who is our Life, shall appear, then shall ye also appear with him in Glory (n).

God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

## NOTES.

by those of Christ himself, *John* x. 28—30. *I give unto them [my Sheep] eternal Life, and they shall never perish, neither shall any pluck them out of my Hand. My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's Hand. I and my Father are one.*

4 (n) Being now come to the End of the argumentative Part of the Epistle, I can't but request the Reader to look back upon the unusual Order and Method of St. Paul's Discourse, the careful observing and following which led me into some of the Explications I have given, and may perhaps satisfy others of the Justice of them.

The great Design he had in View, was the establishing the *Colossians* in their Adherence to Christ; which he declares in general, *Chap.* ii. 4—7. In order to this, he thought it necessary to caution them against two particular Dangers, he apprehended them exposed to; which are, 1. The being drawn in to subject themselves to the *Jewish* Rites and Ceremonies. 2. The being led away to worship Angels. By either of these, they in Effect forsook Christ. In cautioning them against these, he does not first treat singly of one, and having fully dispatched it, proceed to the other; but he jointly pursues both together. And thro' the whole of this interchangeable Discourse, the several Parts belonging to each Argument are to be joined together, just as tho' nothing had come between them. He goes over these no less than five several Times, and it is worth while to observe how he treats of both, in each of these several Times, to the same Purpose.

1. In order to prevent their being deceived and drawn away from Christ, in either Respect, he lays down his two Positions, which he undertakes to prove, and by which he would establish his Caution. 1. That all Blessings, wherewith Christians are to be filled, dwell in Christ, and are not derived to us by the *Jewish* Ceremonies, *v.* 8, 9. 2. That they received all from Christ, who is the Head of all the Angels, *v.* 10.

2. He next proves each of his Positions. 1. That we are filled by Christ, and receive all Blessings from him without the Law, *v.* 11—14. 2. That Christ is the Head of all the Angels, because they are all by God willingly subjected to him, *v.* 15.

3. He draws his Inference or Conclusion of each Kind, that the *Gentile Colossians* were not to be moved by the Censures and Sentences of Men upon them, for neglecting the *Jewish* Ordinances, and for not worshipping Angels; and one single *§v.* or *therefore* is here prefixed, but must be understood to belong to each Inference, and joined with its foregoing respective Argument. And it is likewise to be observed, that in these References he runs back to his first Positions. These Inferences are, 1. With Reference to the Law, *v.* 16, 17. 2. With Reference to Angels, *v.* 18, 19.

4. Having drawn his Inferences concerning the *Gentile Colossians*, he next proceeds to infer the Absurdity of the *Judaizers*, who would impose upon the *Gentiles* in either of these Cases. And he argues from their being dead with Christ, and one *§v.* or *wherefore*, serves again to connect each Inference to its respective Argument. 1. It was absurd for them to impose the *Jewish* Ceremonies, *v.* 20, 21. and former Part of 22. 2. It was absurd for them to impose upon them such Things as never were the Laws or Doctrines of God, but only of Men, as in the Worshipping of Angels, latter Part of *v.* 22, 23.

5. He infers, in like Manner, with a single *§v.* or *then*, the Duty of these *Judaizers*, from their being risen with Christ, and that in both Cases. 1. As to the Law, that they had greater Things to mind than those Ceremonies, *Chap.* iii. 1, 2. and former Part of the Third. 2. As to Angels, he implies, that since they were risen with Christ, and so their Life was hid in him, and not in Angels; they were not to worship them, latter Part of *v.* 3, 4.

I think



NOTES.

I think it can't be amiss to give the Reader an entire View of the Apostle's Management, thro' the several Parts of this alternate Discourse, putting the respective Parts of each by themselves, without mixing them with each other.

Thus then he pursues the first Subject, Chap. ii. 8. Beware lest any Man spoil you thro' Philosophy and vain Deceit, after the Tradition of Men, after the Shadows of the World, and not after Christ—9. For in him dwelleth all the Fulness of the Godhead Bodily—11. In whom also ye are circumcised with the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ—12. Buried with him in Baptism, wherein also you are risen with him, thro' a Belief of the Power of God, who hath raised him from the Dead—13. And you being dead in your Sins, and the Uncircumcision of your Flesh, hath he quickned together with him, having forgiven you all Trespases—14. Blotting out the Hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the Way, nailing it to his Cross—16. Let no Man therefore judge you in Meat or in Drink, or in Respect of an Holy-Day, or of the New Moon, or of the Sabbath-Days—17. Which are a Shadow of Things to come, but the Body is of Christ.—20. If therefore ye be dead with Christ from the Shadows of the World, why, as tho' living in the World, do ye dogmatize—21. Handle not, taste not, touch not—22. Which all are to perish with the Using—Chap. iii. 1. If therefore ye be risen with Christ, seek those Things which are above, where Christ sitteth on the Right Hand of God—2. Set your Affections on Things above, not on Things on the Earth—3. For ye are dead.

The other Subject, relating to the Worshipping of Angels, the several Parts of it being brought together, will stand thus, Chap. ii. 10. You are filled by Christ, who is the Head of all Principalities and Powers—15. God has divested Principalities and Powers, and openly proposed them [as an Example of Subjection to Christ] causing them to triumph in Christ—18. Therefore let no Man condemn you, being voluntary in his Humility, and Worshipping of Angels, intruding into those Things which he hath not seen, vainly puffed up by his fleshly Mind—19. And not holding the Head, from which all the Body, by Joints and Bands, having Nourishment ministered and knit together, increaseth with the Increase of God—22. Why therefore, if ye are risen with Christ, do ye dogmatize after the Commandments and Doctrines of Men—23. Which Things, having indeed a Shew of Wisdom in Will-worship, and Humility, and neglecting of the Body, are for the satisfying of the Flesh, without any Honour—Chap. iii. 3. If therefore ye are risen with Christ, your Life is hid [not with Angels, but] with Christ in God—4. [And] when Christ, who is our Life, shall appear, then shall ye also appear with him in Glory [there can be no Reason, why you should forsake Christ to worship Angels]. The pursuing two such Subjects alternately, may well be allowed to leave Room for taking in under the latter some few Things, *sed non* from the former and larger. I can't think this a Blemish in St. Paul Discourse, for however he has interwoven these Things one with another, yet he has done it very handsomely, and there is a good Resemblance between the two, in the several Steps he takes. Somewhat of this Nature Mr. Locke has observed, in the Epistle to the Romans. See his Note on Rom. vii. 4. And others have thought the like may be discerned, in 1 Thess. iv. 3—8. whether justly or no, I shall not now enquire. In the Discourse under Consideration, I can't see any Reason to doubt, that he does not less than five several Times go over the two Points I mentioned together; perhaps some may think that I ought to have made them six instead of five, dividing the second into two, the former contained in v. 11, 12. and the latter in v. 13, 14, 15. I own I am not averse to this, tho' it does not seem so clear and easy as the rest. I refer the whole to the careful and attentive Reader of St. Paul.



## COLOSSIANS.

## S E C T. VII.

## C H A P. III. 5---7.

## C O N T E N T S.

**S**T. *Paul* having dispatched the principal Design of his Writing, comes now, according to his usual Manner, to give the *Colossians* some Rules and Directions for their Christian Behaviour and Conversation. These Rules are of four Kinds. 1. Such as concerned themselves personally, and their own Purity, in abstaining from sensual Lusts, *Chap. iii. 5---7.* 2. Such as concerned them as Christians in Society, and were to be observed by them with Regard to, and in conversing with one another, *v. 8---17.* 3. The Duties resulting from the several Relations Men stand in to one another, *v. 18--25. ---iv. 1.* 4. Such as had a Respect to their Enemies, among whom they lived, *Chap. iv. 2--6.* Thro' all these he is to be consider'd as applying himself to the whole Church at *Coloss.* both *Jewish*, and *Gentile* Converts. In the First of these, taken into this Section, he recommends Purity, and an Abstaining from sensual and more grossly fleshly Lusts, inferring his Advice from what he had before deliver'd.

## P A R A P H R A S E.

## T E X T.

5. **A**ND since you are all dead and risen with Christ, as I observed before [*Chap. ii. 12.*] mind to mortify those Lusts which proceed from your earthly Members, such as Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and exorbitant Desires in venereal Matters (*n*), which are Idolatry. These

**M**ORTIFY there-<sup>5</sup> fore your Members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

## N O T E S.

5 (*n*) Τὴν πλεονεξίαν. Covetousness.] Mr. *Locke* has, after Dr. *Hammond*, fully explained St. *Paul's* Meaning, in using this Word, whose Note I shall therefore here transcribe. 'Covetousness,' says he upon *Eph. iv. 19.* 'in the common Acceptation of the Word, is the letting loose our Desires to that which by the Law of Justice we have no right to. But

St. *Paul*,



# COLOSSIANS.

49

An. Ch. 62.

Neronis 9.

## TEXT.

## PARAPHRASE.

6 For which things sake, the wrath of God cometh on the children of disobedience.

These are Things highly offensive to God, for which he will bring the Heathen World, who will not come in and submit to the Law of Christ (o), to Judgment (p); among which

## NOTES.

St. Paul, in some of his Epistles, uses it for intemperate and exorbitant Desires of carnal Pleasures, not confined within the Bounds of Nature. He that will compare with this Verse here, Ch. v. 3. Col. iii. 5. 1 Thess. iv. 5. 1 Cor. v. 10, 11. and well consider the Context, will find Reason to take it here in the Sense I have given it, or else it will be very hard to understand these Texts of Scripture. In the same Sense the learned Dr. Hammond understands *πλεονεξία*, Rom. i. 29. which, tho' perhaps the Greek Idiom will scarce justify, yet the Apostle's Style will, who often uses Greek Terms in the full Latitude of the Hebrew Words, which they are usually put for in translating, tho' in the Greek use of them they have nothing at all of that Signification; particularly, the Hebrew Word *נצב* which signifies Covetousness, the Septuagint translate *μισομύς*, Ezek. xxxiii. 31. in which Sense the Apostle uses *πλεονεξία* here. And again, in his Note upon Eph. v. 3. he says: The Word in the Greek is *πλεονεξία*, which properly signifies Covetousness, or an intemperate ungoverned Love of Riches; but the chaste Style of the Scriptures makes use of it to express the letting loose of the Desires to irregular venereal Pleasures, beyond what was fit and right. This one can hardly avoid being convinced of, if one considers how it stands joined with this sort of Sins, in those many Places which Dr. Hammond mentions, in his Notes on Rom. i. 29. and Eph. iv. 19.—v. 5. compared with this here [Eph. v. 3.] they are enough to satisfy one what *πλεονεξία*, Covetousness means here. But if that should fail, these Words: Let it not be once named amongst you, as becometh Saints, which are subjoined to Covetousness, put it past doubt; for what Indecency or Misbecomingness is it amongst Christians to name Covetousness? *Πλεονεξία* therefore must signify the Title of Sins, that are not fit to be named amongst Christians. — That Fornication, or all Sorts of Uncleaness were the Consequence, and Concomitants of Idolatry, we see, Rom. i. 29. and 'tis known were favoured by the Heathen Worship; and therefore, the Practice of those Sins is every where set down as the characteristical Heathen Mark of the idolatrous Gentiles; from which Abominations the Jews, both by their Law, Profession, and general Practice, were Strangers: And this was one of those Things, wherein chiefly God severed his People from the idolatrous Nations, as may be seen, Lev. xviii. 20. And hence, I think, that *πλεονεξία*, used for licentious Intemperance in unlawful and unnatural Lusts, is in the New Testament called Idolatry, and *πλεονέκτης* an Idolater; See 1 Cor. v. 11. Col. iii. 5. Eph. v. 5. as being the sure and undoubted Mark of an Heathen and Idolater.

6 (o) The Children of Disobedience.] These, in this Place, and Eph. ii. 2.—v. 6. are plainly the Gentiles, who refused to come in and submit themselves to the Gospel; as will appear to any one who will read these Places, and the Contexts with Attention.

(p) The Reason why he so particularly inculcates the Danger of these Vices, was the Enormity of them, and the Commonness of them among the Gentiles, who thought light of them. Besides, the Colossians had been themselves formerly guilty of them, and they are some of them Vices to which the Temptations are strongest, and from which such as have been once guilty, are hardly and seldom reclaimed.

H

Children



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

7. Children of Disobedience, you also sometime had your Conversation, when being unconverted you lived in the Commission of those Sins (q).

ence. In the which ye also walked some time, when ye lived in them.

## NOTES.

7 (q) The Paraphrase shows how I should choose to render the Verse, and avoid the Tautology, which our Translation seems to carry in it; for what Difference is there between *walking* in those Vices, and *living* in them?

## S E C T. VIII.

CHAP. III. 8—17.

## C O N T E N T S.

**I**N this Section he directs them how as Christians they ought to converse with, and to be disposed towards one another.

## PARAPHRASE.

## TEXT.

8. **B**UT since God has called you from among them, do you put away not only those earthly Members or Vices I have already mentioned, but in general all of them (r): And therefore put away these that follow;  
Anger,

**B**UT now you also put off all these; anger, wrath, malice, blasphemy, filthy communica-

## NOTES.

8 (r) Τα πάντα. All these.] Our Translators seem to have taken this, as tho' he had said τα πάντα ταῦτα, all these Things that follow; but however it makes no Difference as to the main Sense, his Words seem to me to refer to what he had said before, τὰ μέλη τὰ ἐν τῇ γῆ, v. 5. your Members which are upon Earth. Compare Matt. v. 29, 30. Mar. ix. 43—48.

(s) Ἀρχελογίαν



# COLOSSIANS.

51

An.Ch.62.  
Neronis 9.

## TEXT.

## PARAPHRASE.

tion out of your mouth.  
9 Lie not one to another,  
seeing that ye have put  
off the old man with his  
10 deeds; And have put on  
the new man, which is  
renewed in knowledge, af-  
ter the image of him that  
11 created him. Where there  
is neither Greek nor Jew,  
circumcision nor uncir-  
cumcision, barbarian, scy-  
thian, bond nor free; but  
Christ is all, and in all.  
12 Put on therefore (as the  
elect of God, holy and be-  
loved) bowels of mercies,  
kindness, humbleness of  
mind, meekness, long-suf-

Anger, Wrath, Malice, evil Speaking, and fil-  
thy Communication out of your Mouth (s).  
Lie not one to another, seeing you have aban- 9.  
doned your old Conversation and Practices (t);  
and are as it were new Men, not living in your 10.  
former Ignorance, but being well informed and  
instructed, you are become like him who formed  
you to this, and who cannot lie or deceive.  
In which new Creation it makes no Difference 11.  
with him whether a Man is a *Gentile* or a  
*Jew*, circumcised or uncircumcised, a *Barba-  
rian*, or a *Scythian*, a Slave or a Freeman (u);  
but the whole turns upon Mens belonging to  
Christ, whoever they are (w). And since God 12.  
equally

## NOTES.

(s) *Ἀκαθάρτοις ἐν τῷ σώματι ὁ ἱμῶν*. Filthy Communication out of your Mouth.] Dr. Whitby  
says: 'This is usually referred to obscene and impure Words. But Hesychius, Phavorinus,  
' and Julius Pollux, l. 2. c. 4. have informed us, that the Word signifies reproachful Words,  
' such as tend to put a Man to shame; and to this Sense the Words preceding make it most  
' proper to refer it; Wrath, Anger, and Malice, or evil Machinations of the Heart, being  
' the inward Dispositions which render us disaffected to, and prone to do evil to others;  
' railing and opprobrious Speeches, which tend to render our Brother infamous to others,  
' being the usual Effects of these evil Dispositions.' But as the Apostle here gives Rules  
for our Speech, the other Sense may not be disagreeable; and the rather, since in the  
parallel Epistle to the Ephesians, he expressly forbids such filthy Communication, and would  
not have it proceed out of their Mouth, or be once named among them. See Eph. iv. 29.  
—v. 3, 4. *ἀκαθάρτια* therefore here may be the same as *ἀκαθάρτης*, and *λόγος* *σαπρός*  
there.

9 (t) See the Note on Chap. ii. 11.

11 (u) St. Paul's main Design, in this Epistle, was to establish the Colossians in their ad-  
hering to the Gospel Mystery of the Calling of the Gentiles, and their Maintaining their  
Freedom against the Jewish Dogmatizers; and tho' he had already concluded that Matter,  
yet having it very much upon his Heart, he takes an Occasion here, in the midst of quite  
other Things, to drop a Word with relation to it.

(w) *Ἀλλὰ τὰ πάντα, καὶ ἐν πάντι χεῖρος*. But Christ is all and in all.] The Sense is, that  
in the Point of obtaining Acceptance with God, our Regard must be paid solely to Christ,  
upon him alone we must depend, and not upon the Mosaic Law; that Faith in, and Obe-  
dience to Christ, are all the Terms God insists upon; and that this is the Case in all, or  
among all Men, let them be Jews, or let them be Gentiles, of whatever Nation, or what-  
ever Condition, it matters not; upon these Terms alone they should be received, with-  
out submitting to the Ordinances, which the Judaizers would gladly obtrude upon them.  
The Reader by this easily perceives in how vastly different a Sense it is, that the same Ex-  
pression is used concerning God the Father, 1 Cor. xv. 28.



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

- equally accepts all Men upon the same Terms,  
do you, as the peculiar People of God, holy  
and beloved, imitate him, and put on Bowels  
of Compassion, Kindness, Humility, Meekness,  
13. Long-suffering ; bearing with one another, and  
forgiving one another, if any of you have a  
Matter of Complaint against another ; as Christ  
hath forgiven you (x), do ye also forgive one  
14. another. And upon all these put on Love (y),  
15. which is the Bond of Perfectness (z). And in  
order

fering ; Forbearing one another, and forgiving one another, if any man have a quarrel against any ; even as Christ forgave you, so also do ye. And above 14 all these things, put on charity, which is the bond of perfectness. And let 15

## NOTES.

13 (x) *Christ hath forgiven you.*] In the parallel Epistle, *Eph. iv. 32.* he expresses himself thus: *God by Christ hath forgiven you* : But this necessarily implies what he here says, for if God forgives by Christ, then Christ must forgive in his Name, and by his Authority.

14 (y) *Ἐπὶ πάντις τέτοις ἀδελφω.* *Above all these Things, put on Charity.*] Our Translators have very well inserted *put on*, fetching it from *v. 12.* but it is doubtful how the other Expression is to be taken. The Syriac renders it *with all these*, the French *beside all these*, the Italian *for all these*, the Dutch and our English *above all these* ; which is what St. Peter expresses by *ἐν παντί*, *1 Pet. iv. 8.* The Vulg. Latin, Beza, and Castellio rendering it *super hac omnia*, have left the Sense as ambiguous, as it is in the Greek. In the Paraphrase the rendering *upon all these* is preferr'd, because the Verb used by the Apostle carries in it an Allusion to a Garment ; and the Christian Virtues are represented as clothing and adorning Persons, *1 Pet. iii. 3—5.* — *v. 5.* *1 Tim. ii. 9.* and so he may be understood to direct them here to put on Charity over or upon all the other Virtues, before mentioned.

(z) *The Bond of Perfectness.*] This may signify either, 1. That Love is the most perfect Bond, which will be an Hebraism not uncommon in the New Testament. Or, 2. That Love is such a Bond as ties together all those Virtues, which are the Perfection of Christians ; and therefore was very proper to be put over them all. Compare *1 Joh. iv. 12, 18.* Or, 3. Very agreeably to the Subject of his Discourse, and particularly to what he mentions in the next Verse of Christians being one Body ; he may here call Love that Bond, which so unites and fastens them all together, as that they become as it were one Body, and are perfect. To this purpose we may observe how he speaks of the whole Church. *Eph. iv. 11, 12, 13.* *He gave some Apostles—for the Perfecting of the Saints—for the Edifying of the Body of Christ, till we all come to the Unity of the Faith, and of the Knowledge of the Son of God, to a perfect [τέλειον] Man, unto the Measure of the Stature of the Fulness of Christ.* And how we attain this Perfection he declares, *v. 15.* *But being true in Love, we may grow up into him in all Things, who is the Head, even Christ ; from whom the whole Body—maketh increase of the Body, to the edifying it self in Love.* And what he here calls the Bond of Perfectness, he there calls the Bond of Peace, *Eph. iv. 3.* That he was desirous of this Perfection among the Colossians, appears from what he says, *Chap. ii. 2.* *That they might be knit together in Love.* I prefer this latter Sense, and so conclude this to be his Meaning : ‘ Put on Love, which is the Bond of that perfect Union there ought to be in the Body of Christ ; and whereby the whole Church becomes perfect.’



# COLOSSIANS.

53

An. Ch. 62.  
Neronis 9.

## TEXT.

## PARAPHRASE.

the peace of God rule in  
your hearts, to the which  
also ye are called in one  
body; and be ye thank-  
ful. Let the word of Christ  
16 dwell in you richly, in all  
wisdom; teaching and ad-

order to your Exercising such Love, let the  
Peace of God (a) influence your Hearts, into  
the which also ye are called in one Body; and  
be ye thankful. Farther, it would be of good 16.  
Service, to prevent the Sins from which I have  
dissuaded you, and to promote the Love I have  
recommended, if in your conversing together,  
you would take care that your Discourse and  
Talk should be much of Christ in all Wisdom (b);  
and

## NOTES.

15 (a) *The Peace of God.*] This Phrase is only to be found here, and *Philip. iv. 7.* and since these two Epistles were written about the same time, we may well imagine that the same Peace is meant in both; and especially considering how alike it is spoken of in both Places. I shall therefore endeavour to clear the Meaning of this Place by comparing it with the other, which runs thus: *The Peace of God which passeth all Understanding, shall keep your Hearts and Minds thro' Christ Jesus.* There can be no Question, I think, that the Peace of God may as properly signify that Peace we have with God, *Rom. v. 1.* as that Peace which God enjoins us to cultivate with one another. And tho' there is a great Satisfaction which accompanies a peaceable Temper and Behaviour, yet it seems most likely to me, that such an high Expression, at that of *passing all Understanding*, should be used concerning the Peace we have with God; which appears the more astonishing and unfathomable, the more we set our selves to consider of it. Farther, when it is said, this Peace of God shall keep our Hearts and Minds thro' or by Jesus Christ, it seems to be a farther Confirmation of this Interpretation; for as the Peace we have with God is thro' Christ, so the Apostle may well be understood to speak of it, as having its Effect upon us thro' him; since all Blessings are derived to us thro' him. Besides, in that Place to the *Philippians*, I see nothing that should incline us to understand him to speak of any other, than this Peace of God with us, and our Sense of that great Blessing. Nor do I see any Difficulty there is in applying this Sense to the Place under Consideration, but this rather confirms our Interpretation of the other in this Manner; for we may without any Violence thus explain it: Let a Sense of that Peace, which you have with God, always affect and influence your Hearts, so that you may find your selves constrained by it to an Imitation of him, and to be at Peace with others, as he has been pleased to be at Peace with you; and the rather, because you were called in to this State of Reconciliation in one Body or Society, with all those with whom I now urge you to live in Peace and Love; for which you ought to be very thankful: And when you are truly thankful for the Peace you have with God, you can't be backward to be at Peace with your Fellow Christians, who must needs have far less offended you, than you have him. I am not peremptory in determining this to be the Sense of the Place, but it seems the most easy and natural to me; tho' I own a plausible Account may be given of the Text, according to the other Interpretation.

It may be here again observed, that as this one Body relates to the *Jews* and *Gentiles* being made one Church and People by the Gospel; so it appears *St. Paul* was still mindful of the great Subject of his Epistle, when he thus gives a Hint of it.

16 (b) *Ὁ λόγος τοῦ Χριστοῦ ἐνοικέτω ἐν ὑμῖν πλουσίως.* Let the Word of Christ dwell richly in you.] Whether the true Meaning of this Verse be given in the Paraphrase, must be left



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

and that you entertain one another in conversing together in a Christian Manner, teaching (c) and admonishing one another in Psalms, and Hymns,

monishing one another in psalms, and hymns, and spi-

## NOTES.

to the Judgment of the Reader, when he has heard the Reasons for it. It is taken for granted, because I believe no one would doubt of it, that the Phrase  $\delta \lambda \acute{o} \gamma \omicron \tau \tilde{\alpha} \chi \epsilon \iota \tau \tilde{\epsilon}$ , may as well be rendered, *The Discourse of, or concerning Christ*, as any other way; and that it ought to be so, and we should understand him as saying, *Let the Discourse concerning Christ dwell richly among you, in all Wisdom, may appear.* 1. From the Place where this Rule stands; and that is among other Rules given to Christians to observe in their conversing together. 2. From what St. Paul joins with this, *teaching and admonishing one another, in Psalms, and Hymns, and Spiritual Songs*; which shews he is directing them how they should converse together; the Singing here prescribed being not for their publick Assemblies, but their private Conversation. 3. This is much confirmed by the parallel Place, *Eph. v. 18—20. And be not drunk with Wine, wherein is Excess; but be filled with the Spirit, speaking to one another [so it should be render'd] in Psalms, and Hymns, and spiritual Songs, singing and making Melody in your Heart to the Lord, giving thanks always for all Things unto God and the Father, in the Name of our Lord Jesus Christ.* Who ever compares the 19th and 20th Verses of that Chapter, with the Verses under Consideration, together with that which follows, will see they agree exactly in Matter, and very much in Words also; and therefore will not doubt of their relating to the same Duty. Now his bringing in the Duty there in Opposition to their being *drunk with Wine*, leads us to understand the Duty as relating to Christians conversing together. To which purpose, I will transcribe Mr. Locke's Paraphrase of v. 18, 19. which gives a very easy and natural Account of the Words: 'And be not drunken with Wine, wherein there is excess, seek not Diversion in the noisy and intemperate Jollity of Drinking; but when you are disposed to a chearful Entertainment of one another, let it be with the Gifts of the holy Spirit, that ye are filled with, singing Hymns, and Psalms, and spiritual Songs, among your selves; this makes real and solid Mirth in the Heart, and is Melody well-pleasing to God himself.' Let it be added here, that this is most agreeable to that Rule of St. James, Chap. v. 13. *Is any merry? let him sing Psalms.* 4. This Verse being thus understood, that which follows will excellently well agree with it; for as he here recommends to them the discoursing concerning Christ, he there enlarges his Exhortation: *And whatsoever ye do in Word [that is, in Discourse,  $\epsilon \nu \lambda \acute{o} \gamma \omega$ , and the And in the Beginning of that Verse shows that it is thus to be connected] or Deed, do all in the Name of the Lord Jesus, &c. q. d. 'I would not that you should pay a Regard to Christ only in your Discourse, no, but refer every Action in like Manner to him, and do all in his Name.'*

(c)  $\epsilon \nu \upsilon \mu \nu \iota \varsigma, \delta \iota \delta \acute{\alpha} \sigma \kappa \omicron \nu \tau \epsilon \varsigma$ .] Concerning the Solæcism in these Words, see Mr. Gataker, in his Notes upon *Mar. Antonin. Lib. iii. Sect. iv.* The Solæcism might be avoided, by beginning a new Sentence with  $\delta \iota \delta \acute{\alpha} \sigma \kappa \omicron \nu \tau \epsilon \varsigma$ , and leaving out the  $\kappa \alpha \iota$  in the Beginning of the next Verse (as it is left out by the *Vulgate Latin*, the *Clermont*, and *St. Germain's* Copies, and by two old *Latin Commentators*) and by supplying what must otherwise be here supplied,  $\pi \omicron \iota \epsilon \tau \epsilon$ . Or it may much easier be avoided by beginning a new Sentence at the latter End of v. 15:  $\kappa \alpha \iota \delta \chi \acute{\alpha} \epsilon \iota \sigma \iota \varsigma \gamma \iota \nu \epsilon \delta \epsilon$ , joining thereto in Construction,  $\delta \iota \delta \acute{\alpha} \sigma \kappa \omicron \nu \tau \epsilon \varsigma \kappa \alpha \iota \nu \epsilon \theta \epsilon \tau \acute{\omicron} \nu \tau \epsilon \varsigma \epsilon \alpha \upsilon \tau \acute{\omicron} \varsigma$ , &c. and including the intermediate Sentence in a Parenthesis: And then, in this Passage, the Apostle first directs to a Duty, then mentions the Means necessary for the right Performance of it, in the Words contained by the Parenthesis; and lastly, prescribes the Manner of exercising it. And the Words  $\delta \chi \acute{\alpha} \epsilon \iota \sigma \iota \varsigma, \chi \acute{\alpha} \epsilon \iota \varsigma \kappa \alpha \iota \delta \chi \acute{\alpha} \epsilon \iota \sigma \acute{\omicron} \nu \tau \epsilon \varsigma$  seem to favour this Connection,



# COLOSSIANS.

55

An. Ch. 62.

Neronis 9.

## TEXT.

## PARAPHRASE.

ritual songs, singing with  
grace in your hearts to  
17 the Lord. And whatso-  
ever ye do in word or  
deed, do all in the name  
of the Lord Jesus, giving  
thanks to God and the  
Father by him.

Hymns, and spiritual Songs (d), singing with  
Grace (e), sincerely and heartily to the Lord (f).  
And whatsoever you do, whether in Discourse, 17.  
or in your other Actions, do all in the Name  
and Authority of the Lord Jesus, giving thanks  
to God the Father by him; and as long as you  
keep to this, you can never break in upon those  
Rules I have given you for Christian Conversa-  
tion.

## NOTES.

neſſion, as they may refer to the ſame Subject, and are capable of the Senſes here given them. The firſt and laſt are the ſame with our common Verſion, and *χαρεις* is deſcribed by *Heſychius*, ἀποικὴ καὶ ἀδευγεια, that is, *Gratitude* or *Thankfulneſs*. But, perhaps, there is no Neceſſity of avoiding a Thing that may be obſerved in other Authors; eſpecially, ſince *St. Paul* pretended not to *Wiſdom of Words*, 1 Cor. i. 17.

(d) I am doubtful about the exact Diſtinction that is to be made between *Pſalms*, and *Hymns*, and *ſpiritual Songs*. I know nothing better than what *Dr. Whitby* has ſaid upon the Matter, who may be conſulted on *Eph. v. 19*. To which it may be added, that theſe three Words may ſeem to answer to three *Hebrew* ones *פְּסַלְמִים* to *פְּסַלְמִים* *Pſal. iii. tit. טְהִלָּה* to *טְהִלָּה* tho' I do not find it ſo rendered, *Pſalm. cxlv. tit. yet* it is in other Places, and *שִׁיר* to *שִׁיר* *Pſal. cxx. i.* but what the Difference of theſe was I pretend not to gueſs. Nor have I any thing to ſay, concerning the Manner in which Chriſtians uſed to ſing at home, or in their Aſſemblies in the Apoſtle's Times. Perhaps, ſome Light might be given to it, if we could diſcover what the Cuſtom was in the Ages that were neareſt to them; but that ſeems hitherto to be as dark and uncertain as the other; and 'tis great Pity, that ſome able Hand has not hitherto undertaken to give ſome clear Account of a Thing, which we are ſo much concerned to know.

(e) *Ἐν χαρίτι καὶ δυνάμει. Singing with Grace.* The Senſe is doubtful, and therefore I have left the rendering of our Tranſlation in the Paraphraſe; only I have avoided what our Tranſlation ſeems to ſuggeſt, that this Grace is to be in the Heart; whereas, if we would render it ſtriſtly, it ſhould be *singing with Grace, with the Heart*. Compare *Eph. v. 19*. where he has not *with Grace*. The Expreſſion may ſignify *with Thankfulneſs*, which is very ſuitable to ſuch an Action; or elſe it may ſignify *with Gracefulneſs* or *Decency*. I moſt incline to this latter Senſe, in which the Phraſe is uſed, *Chap. iv. 6. Let your Speech be always with Grace, i. e. with Gracefulneſs*. Thus he ſeems to mean the ſame Thing, *Eph. iv. 29. Let no corrupt Commu- nication proceed out of your Mouth, but that which is good to the Uſe of edifying, that it may miniſter Grace unto the Hearers*; *ἵνα δῶ χάριν*, 'ſuch,' ſays *Mr. Locke*, 'as may have a becoming Gracefulneſs in the Ears of the Hearers.'

(f) *Τῷ Κυρίῳ. To the Lord.* Who this Lord is, the Apoſtle declares in the next Verſe, even God the Father: Compare *Eph. v. 19, 20.* where the ſame is very eaſy to be obſerved.

S E C T.



## COLOSSIANS.

## S E C T. IX.

C H A P. III. 18---IV. 1.

## C O N T E N T S.

**I**N this Section he gives Rules concerning the Duties arising from the several particular Relations which Christians stand in to one another. Those which he insists on are these three, Husbands and Wives, Parents and Children, Masters and Slaves; in treating of all which he delivers the Duties of the inferior Relation before those of the Superior.

## P A R A P H R A S E.

## T E X T.

18. **W**IVES, submit your selves unto your own Husbands, as it is fit for Christians to do. And on the other hand, ye Husbands, love your Wives, and be not severe and churlish toward them.
20. Children, obey your Parents in all those Things to which the parental Authority reacheth (\*); for this is well pleasing to the Lord.
21. And on your Part, ye Fathers, do not by the Austerity of your Carriage, the Rigour of your Commands, and the Severity of your Discipline, provoke them; lest they be discouraged in their Endeavours to obey and please you.
22. Ye that are Servants and Slaves, obey those who are your Masters, according to the Laws of Men, in all Things wherein they have a Right to command you; and in serving them don't only mind to do such Things as will come

**W**IVES, submit your selves unto your own husbands, as it is fit in the Lord. Husbands, love your Wives, and be not bitter against them.

Children, obey your parents in all things; for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.

Servants, obey in all things your masters, according to the flesh; not with eyeservice, as men pleasers, but in singleness of heart,

## N O T E S.

20 (\*) This must be understood under some such Limitation, and there can be no Hurt in supplying the Sense from v. 18, with ἐν Κυρίῳ, and so it is expressed, Eph. vi. 1. i. e. as the Lord requires you, and as far as is consistent with your Duty to him.

under



# COLOSSIANS

57

An. Ch. 62.  
Neronis 9.

## TEXT.

## PARAPHRASE.

23 fearing God : And whatsoever ye do, do it heartily, as to the Lord, and  
24 not unto men ; Knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve  
25 the Lord Christ. But he that doth wrong, shall receive for the wrong which he hath done : and there is no respect of persons.  
1 Masters, give unto your servants, that which is just and equal, knowing that ye also have a master in heaven.

under their Observation, as tho' you were only or chiefly seeking to please Men ; but act herein with that Simplicity of Heart, that becomes Men fearing God. And whatsoever you do in their Service, do it from your very Hearts, in obedience to Christ, and not to Men only ;  
23. Knowing that from him you shall receive the  
24. Reward of his heavenly Kingdom, which is the Inheritance of his Servants : For tho' you are Servants to Men, yet you are also, upon your becoming Christians, the Servants of Christ, who will not fail to recompense the Obedience and Faithfulness of them that serve him. But if  
25. any professing themselves his Servants, shall injure and wrong others, they shall suffer for it ; and that without Respect of Persons, whether they are Bond or Free ; and therefore, if you Servants wrong your Masters, you must expect he will punish you for it ; and if they wrong you, you may depend upon his recompensing you, and punishing them. On the other side, you,  
1. who are Masters, give to your Servants that which is just and equal, as to Food, Clothing, &c. Exact not more Work of them than they are able to perform, nor withhold from them the Rewards they deserve, nor punish them with a Severity beyond the Desert of their Faults : And this do, as Men who know you have yourselves a great Master in Heaven, who will punish your Injustice and Cruelty, and will deal the same Measure to you, which you now do to your Servants.

I

S E C T.



## COLOSSIANS.

## S E C T. X.

## C H A P. IV. 2---6.

## C O N T E N T S.

**I**N this Section he sets before the *Colossians* the Duties which were incumbent on them, with Respect to such as were not Christians, and among whom they lived. The Duties urged are three. 1. Perseverance in Prayer, and here he commends himself particularly to their Prayers. 2. Prudence and Inoffensiveness in their Conduct, 3. The due ordering of their Words and Discourse with them.

## P A R A P H R A S E.

## T E X T.

2. **A**ND as you have so many Enemies, who will do all that lies in their Power to drive you from your Religion, and to hinder the Spreading of the Gospel (*g*), you had need be

**C**ontinue in prayer, <sup>2</sup> and watch in the same with thanksgiving;

## N O T E S.

2 (*g*) If any one thinks, that too great a Liberty is taken in making this Rule to relate so peculiarly to the Circumstances of Christians and Christianity at that Time, by reason of the unconverted Enemies thereof; let him consider the following Reasons for it. 1. It is manifest, that the two other Duties may well be understood in the same Manner; at least, it is necessary the former of them must be so, because he expressly declares it: *Walk in Wisdom toward them that are without*; and since he had before given Directions for the Speech and Discourse of Christians with one another, it is but reasonable to think, that the latter of those two had a Regard to their Discourse with such as were not Christians, to such as were *without*, just mentioned before. Now if this be supposed, that the other two Duties are of this sort, it will look very likely that this is so too; or otherwise, we must take this for a Duty placed by it self, not reducible to any one of the forementioned Heads of his Discourse; and so a great deal of the Order and Concinnity of this Part of his Epistle would be lost. 2. The subject Matter of the Praying, which he recommends to them, so far as does appear from any Thing here expressed, was publick. It is manifest, that he mentions not their praying for himself upon any other, than a publick Account, v. 3, 4. It is usual with him, to desire the Prayers of Christians upon this Account. Compare *Rom.* xv. 30, 31. 2 *Thess.* iii. 1. and it might seem not unlikely, that with that Design chiefly he might here mention that Duty. 3. That which confirms this more especially, is the fuller and larger Expression, which we have of this same Thing in the parallel Epistle, *Eph.* vi. 18, 19, 20. Where let it be observed, that the Direction is given with Reference to the very same Case that I suppose in the Place before us. This appears from *Eph.* vi. 11, 12, 13, *Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil. For we*



# COLOSSIANS.

59

An. Ch. 62.  
Neronis 9.

## TEXT.

## PARAPHRASE.

3 Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am  
4 also in bonds: That I may make it manifest, as I  
5 ought to speak. Walk in wisdom toward them that are without, redeeming  
6 the time. Let your speech be always with grace, fear-

be frequent and instant in Prayer, attending and watching therein with Thanksgiving (b). And when your own Case, and that of Christianity, engages you in this Duty, I desire you would particularly pray for me, that God would give me an Opportunity to preach and declare the Mystery of Christ, (the Calling the *Gentiles* into his Church, without subjecting them to the Law of *Moses*) for which I am also at this Time in Bonds. That I may declare it as plainly and fully, as it becomes me to do, who have been so peculiarly intrusted with the Revelation of it, and a Commission to preach it. Behave your selves with Wisdom and Prudence toward such as are not Christians, that giving them as little Offence as possible, you may gain the more Time of Respite from Persecution, and for the Spreading of the Gospel (i). Let your Speech be always graceful and

3.

4.

5.

6.

## NOTES.

we wrestle not against Flesh and Blood (that is, Men are not the only Persecutors with whom we contend) but against Principalities, against Powers, against the Rulers of the Darknes of this World, against spiritual Wickedness in high Places. Wherefore, take unto you the whole Armour of God, that ye may be able to withstand in the evil Day (the Time of Persecution) and having done all to stand. This is exactly what I suppose he consider'd, as calling the *Colossians* to such diligence in Prayer. Now observe how he brings in there the same Exhortation, with reference to that Case. He commends to them, upon the Account of the Circumstances, the Danger and Opposition of that Time, that they would take to themselves the whole Armour of God, and concludes thus: Praying always with all Prayer and Supplication in the Spirit, and watching thereunto, with all Perseverance, and Supplication for all Saints; and for me, that Utterance may be given unto me, that I may open my Mouth boldly, to make known the Mystery of the Gospel; for which I am an Ambassador in Bonds; that therein I may speak boldly, as I ought to speak. How exactly do these three Verses answer to Col. iv. 2, 3, 4. only the first of them is here more shortly expressed. And who then will doubt, whether St. Paul had not exactly the same Design in both?

(b) With Thanksgiving.] I am inclined to think the Apostle the rather mentions this, because as he refers in the Words before to their perilous State, he was not willing they should be discouraged, or sink under the Thoughts of it; and therefore to raise their Spirits, he here puts them in Mind of the great Occasion they had for Thanksgiving. Compare Philip. iv. 5, 6.

5 (i) Τὴν κατὰ τὴν ἡλικίαν ὑμῶν. Redeeming the Time.] i. e. Gaining as much as you can, prolonging your own Tranquility, and the Opportunity of spreading the Gospel. The *Colossians*,



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

and modest (*k*), and temper'd with Wisdom and Discretion (*l*), that so it may appear you understand how to answer such as would question you concerning your Religion (*m*).

soned with salt, that ye may know how ye ought to answer every man.

## NOTES.

*Colossians*, by their Christian Conversation, would reprove and shame those among whom they lived for their enormous Crimes: This was likely to bring upon them their Rage and Fury, and so to deprive the Ministers of the Gospel of an Opportunity of freely preaching it: For this Reason, the Apostle recommends a prudent Behaviour toward the unconverted *Gentiles*, that they might be as little exasperated as possible. This Phrase is taken from the *LXX.* who, *Dan. ii. 8.* thus exactly render the *Chaldee*. *Επ' ἀληθείας οἶδα ἐγὼ ὅτι κατεῖν ὑμεῖς ἔργον* *εἰς* *ἐλπίδα*. I know of a Certainty that you are buying, or redeeming the Time; that is, you endeavour to ward off the Danger by Delays. And that this is St. Paul's Meaning, appears by the Reason he gives to press the same Rule, *Eph. v. 15, 16.* See then that ye walk exactly, not as Fools, but as wise, redeeming the Time, because the Days are evil.

6 (*k*) With Grace.] See the Note on Chap. iii. 16.

(*l*) Salt is put for Wisdom, both in sacred and profane Authors.

(*m*) St. Paul has here a Respect to Heathen Magistrates, who had it in their Power to call them in Question for their Religion: and so this is much to the same Purpose, with what St. Peter says, *1 Pet. iii. 15.* Be ready always to answer every Man that asketh you a Reason of the Hope that is in you (*i. e.* of your Religion) with Meekness and Fear.

## S E C T. XI.

C H A P. IV. 7--18.

## C O N T E N T S.

**I**N this Section, the Conclusion of his Epistle, he refers the *Colossians* to *Tychicus* and *Onesimus*, for a particular Account of his Affairs; and sending his own and others Salutations, concludes with his usual Benediction.

*Tychicus*



TEXT.

PARAPHRASE.

7 ALL my state shall Ty-  
chicus declare unto  
you, *who is* a beloved bro-  
ther, and a faithful mini-  
ster, and fellow servant in  
8 the Lord: Whom I have  
sent unto you for the same  
purpose, that he might  
know your estate, and com-  
9 fort your hearts: With  
Onesimus a faithful and  
beloved brother, who is  
one of you. They shall  
make known unto you all  
things which *are done*  
10 here. Aristarchus my fel-  
low prisoner saluteth you,  
and Marcus sifter's son to  
Barnabas (touching whom  
ye received command-  
ments; if he come unto you  
11 receive him.) And Jesus,

Tychicus, a Christian (n) beloved Brother, 7.  
faithful Minister, and Fellow Servant,  
shall give you a full Account how Matters 8.  
stand with me: Whom I have sent unto you with  
this Design, that he might know how Things  
are with you (o), and that he might comfort  
your Hearts: I have sent him together with 9.  
Onesimus, a faithful and beloved Brother, who  
is of your City. They shall acquaint you with  
all Things that are done here. Aristarchus (p), 10.  
my Companion in Bonds, salutes you; and so  
does Mark, Nephew to Barnabas (concerning  
whom you have already received a Message (\*);  
if he come unto you, receive him kindly) And 11.  
Jesus who is also called Justus. These are of  
the Jewish Nation, and the only Persons there-

NOTES.

7 (n) *In the Lord.*] This seems to me to relate to each of the three Characters given of Tychicus; and therefore, rendering it Christian, I have prefixed it to them all, to intimate as much.

8 (o) The Alexandrian, and many other good MSS. read this Verse exactly as Eph. vi. 22. *Whom I have sent unto you for the same Purpose, that ye might know our Affairs, and that he might comfort your Hearts.* This may be the true Reading; but since the Thing wherein the Difference of the two Readings lies, is expressed, v. 9. I have chosen to follow the same Copy our Translators did, which declares his Desire, both that he might know their Affairs, and that they might know his.

10 (p) Aristarchus was a Macedonian of Thessalonica, Acts xix. 29. — xx. 4. but, as we are here told, a Jew by Descent. He went with St. Paul into Asia, and was seized by the Mob at Ephesus; and afterwards accompanied him to Rome, Acts xxvii. 2. and was his Fellow Labourer, Philem. 24. and his Companion in Bonds, as it is said here.

(\*) Ελάβετε ἐντολάς. *Ye have received Commandments.*] The Word seems used, not in the most common Sense of it; but in that wherein Cicero often uses *mandata*, where Persons had no Authority to command. Thus he writes to Appius Pulcher, *Epist. Fam. Lib. iii. Epist. 10. Tullius, cui mandata ad me dedisti, non convenerat me.* 'Tully, by whom you sent a Message to me, had not come to me.' To this Purpose is the Word used, Acts xvii. 15. *They that conducted Paul, brought him to Athens, and receiving a Commandment to Silas and Timotheus, for to come to him with all Speed, they departed.* Where the Syriac has translated it *receiving a Letter*, אַרְרָא. So the Italian, *Receiving a Commission.* Civility teaches us to esteem the reasonable Desires of Friends, as carrying in them the Force of Commands, tho' they pretend not to use any Authority; and hence the same Manner of Speech is familiar in the Modern Languages.

of



## COLOSSIANS.

## PARAPHRASE.

## TEXT.

- of (q), who joined with me to spread the Kingdom of God; and they have been a Com-  
 12. fort to me. *Epaphras* also salutes you, who is one of your City, a Servant of Christ, and who is always very earnest in his Prayers, that ye may stand perfect and complete in the whole  
 13. Will of God (r). For I can witness for him, that he hath a warm Affection and hearty Concern for you, and the Christians of *Laodicea*,  
 14. and *Hierapolis*. *Luke*, the beloved Physician,  
 15. and *Demas* salute you. Salute the Christian Brethren that are in *Laodicea*, and *Nymphas*, and the Church which uses to meet in his  
 16. House. And when this Epistle has been read among you, take care that it be read also in the Church of the *Laodiceans*, and that you read that from *Laodicea* (s). And say to *Archippus*,  
 17. Take heed to the Ministry which thou hast

which is called *Iustus*, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me. *Epaphras*, who is one of 12 you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him re- 13 cord, that he hath a great zeal for you, and them that are in *Laodicea*, and them in *Hierapolis*. *Luke* 14 the beloved physician, and *Demas* greet you. Salute 15 the brethren, which are in *Laodicea*, and *Nymphas*, and the church which is in his house. And when 16 this epistle is read amongst you, cause that it be read also in the church of the *Laodiceans*; and that ye likewise read the epistle from *Laodicea*. And say 17 to *Archippus*, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

## NOTES.

11 (q) *These only are my Fellow-workers.*] That is, the only ones of the Circumcision; for *Luke* and *Demas* were with him.

12 (r) *In all the Will of God.*] He has here a Respect more especially to that Part of the Will of God, which was so much upon his Heart, their maintaining their Christian Liberty, and not submitting to the Jewish Ordinances.

16 (s) The Epistle from *Laodicea* could not be written by *St. Paul* from thence, since he had never been there, Chap. ii. 1. It seems probable, it was some Epistle written to him by some of the *Laodiceans*, giving an Account of their own Case, and that of their Neighbours at *Coloss*; and he judging it to contain somewhat worthy to be considered by the *Colossians*, was desirous it should be read among them. Or else, as is the Conjecture of an ingenious and learned Friend, he may here mean some Letter he had written to those of *Laodicea*; of which, when the *Colossians* sent a Copy of their Letter, the same Messengers were



# COLOSSIANS.

63

An. Ch. 62.

Neronis 9.

## TEXT.

## PARAPHRASE.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

hast received in the Lord, that thou may'st fully discharge it. The concluding Salutation, I *Paul* write with my own Hand. Remember my Bonds. Grace be with you. *Amen.*

## NOTES.

to bring a Copy ἐκ Λαοδικείας from *Laodicea*. Whatever the Letter was, it is lost; that which has appeared in the World, being too contemptible a Forgery ever to be taken for the writing of St. *Paul*, by Persons of the least degree of Sense and Judgment.

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## APPENDIX.



# A N APPENDIX, EXPLAINING

*Eph. iv. 8. and Psal. lxxviii. 17, 18.*

**W**HAT is here offered, was designed to have been added at the End of the Note upon *Col. ii. 15.* till it ran out to so great a Length, as to be like to prove an Interruption to Persons in studying that Epistle; whence, it has been thought more adviseable to place it in an *Appendix* by it self. Nor can there be a fitter Occasion to treat of this Matter; Mr. *Locke's* admirable *Paraphrase and Notes* upon the Epistle to the *Ephesians* having rendered it needless, at least for me, to think of ever writing upon it; and it being only proposed to supply what is perhaps a Defect in him, who has said nothing to fix the Sense of the Expression here consider'd. Besides, the Subject is so near akin to what has been treated of upon the foresaid Text in the *Colossians*, that there can hardly be expected a more proper Place, wherein the following Explication should appear.

The Words to be consider'd, are *Eph. iv. 8. Wherefore, he saith, When he ascended up on high, he led Captivity captive.* Several Commentators observing the great Resemblance between the two Epistles to the *Ephesians* and *Colossians*, have thought that St. *Paul* had his Eye to the same Thing in this Passage, and in that of *Col. ii. 15.* which has been commonly understood in the Sense expressed by our Translators: *Having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it.*

The Resemblance between the two Epistles is most certain; and it does not seem improbable, that these two Passages, as they have



have imagined, deserve to be compared; and relating both to the same Subject, may give light to one another. Whether they, who have thought these two Texts to be parallel, have not universally mistaken the Sense of one of them; is referred to the Judgment of the Reader, who has in part consider'd what has been said upon that in the *Colossians*. His Patience is now requested in attending a modest Enquiry, whether there be not equal Evidence, or at least great Probability, that the common Interpretation of the other Text in the *Ephesians* is a Mistake also; and that it really treats of the same Thing with *Col. ii. 15.* according as that has been before explained.

The common Explication of the Words, is that when Christ ascended into Heaven, he led captive the Devil and his Angels, Death, Sin, the Law, the Curse, &c. that these are to be considered as Enemies, whom he conquered at his Death, and who then became his Captives; and that, when he ascended up on high, he carried them as it were bound, along with him, in a pompous and triumphant Shew of his Victory; so that his Ascension and Entry into Heaven, was like a *Roman* General's going up in Triumph to the *Capitol*, with his Captives in their Chains attending him.

There are few among our modern Expositors, who leave out the Devil and his Angels in accounting for this Captivity; a Friend of Mr. *Le Clerc's*, mentioned by him in his *Supplement to Dr. Hammond*, is the only one I have observed; and he understands it of the dead Saints, who arose at the Time of our Lord's Resurrection. Among the Ancients there are more. *St. Austin*, a Commentator on the *Psalms* falsely supposed to be *St. Jerom*, *Beda*, *Oecumenius*, and perhaps some others understand it of Men; wherein *Justin Martyr* went before them, who says: *Dial. cum Tryph. p. m. 57.* 'That it was foretold, that after Christ's Return to Heaven, he should lead us captive [*i. e.* free us] from our Mistakes, and bestow Gifts upon us:'. And then he cites the Words of the Prophecy just as *St. Paul* does, except that he reads *ἀνελεν* for *ἀναβας*, and leaves out the Copulative *καὶ* before *ἐδωκε*.

Little need be said to show how improperly Sin, the Law, and the Curse are brought into the Number of the Captives. The *Prosopopœia* may be elegant enough, upon other Occasions; but such feigned Persons seem very unsuitable for the adorning a real and stately Triumph. Besides, there being nothing said of them in either



of the parallel Texts, or their Contexts, the introducing them may be judged wholly arbitrary, and a mere Imagination which needs no formal Confutation.

The other Enemies may seem in this latter Respect to be much upon the same Foot, there being nothing expressly said of them in the Texts or Contexts; but, in the other Respect, as they are not such feigned and merely figurative Persons, they may seem much more likely to be intended. Nevertheless this Interpretation, so far as it relates to the evil Angels, seems to overthrow it self; or at least it does not look very probable. The Reason is, because it represents our Saviour as carrying the Devil and his Angels with him into Heaven; which has not the least Countenance from any other Place of Scripture, and does it self look so unlikely, that no one would care to assert it from one single and very obscure Expression. Nor can this I think be avoided by having Recourse to the *Roman Triumphs*, in which the Captives were no farther led in Triumph than to the *Forum*, from whence, without ascending to the *Capitol*, they were order'd to Prison, or to Execution (See *Cicer. Lib. v. in Verr. Num. 77.*) for beside that there is nothing in the Course of our Saviour's Triumph to answer to the *Forum*, the Exception seems to be precluded by the Apostle's Expression; *and his leading Captivity Captive* is determined to be *when he ascended up ON HIGH*.

It will probably be objected, that Christ's Ascension here imports more than is commonly signified by that Term; and that it takes in the whole Time from his Resurrection to his compleated Ascension, as may be judged from *v. 9, 10.* and that *ἀναβὰς* being an *Aorist*, does not denote any fixed and certain Time; and that therefore his leading the evil Angels in Triumph, might be presently after his Resurrection, without supposing them to attend him into Heaven at his proper Ascension.

But it may be answer'd, 1. That this seems wholly to spoil the Allusion, and the supposed Beauty of the Interpretation; for then Christ's ascending into Heaven will be without the Attendance of his Captives, or the having them led after him in his Retinue. 2. Tho' his *ascending up on high* should be allowed to comprehend the whole of his Exaltation, from his Resurrection to his proper Ascension; yet it must chiefly denote the latter, as *St. Paul's Words, v. 10.* shew: *He that descended, is the same also that ascended up far above all Heavens, that he might fill all Things:* So that according



according to his own Interpretation, Christ's Ascension was that which was *far above all Heavens*. And indeed however he draws an Argument from somewhat implied in the Words, upon which he descants; yet the Words themselves relate only to our Saviour's proper Ascension: *Wherefore he saith, when he ascended up on high, he led Captivity captive*. This *ascending up on high*, however it implies his coming out of the Grave, as he first descended into it, and that might be called an Ascension in some Sense; yet the coming thence to the Surface of the Earth, would not be called an ascending up *on high*. This therefore must signify his ascending up *far above all Heavens*, as St. Paul explains it; and it truly relates to that only.

3. Tho' *ἀναβὰς* does not express any definite Time, yet it seems reasonable to suppose it relates only to one Time, whatever that be; and consequently as two Things are said to be done by him ascending, they ought both to be done when he was about to ascend, or both to be done in his Ascension; but the former cannot be, because tho' he should be supposed to *lead Captivity captive* when he was about to ascend, yet his *receiving or giving Gifts to Men* is certainly in his Ascension, as Generals used not to bestow their Donatives before they triumphed.

It may perhaps be farther alledged, that tho' the Passage may not so well suit the leading the Devil and his Angels captive, in his triumphant Ascension; yet it may well enough suit the other Enemy, *Death*, in as much as it is certain that *the Graves were opened, and many Bodies of the Saints which slept, arose, and came out of the Graves after his Resurrection, and went into the holy City, and appeared unto many*, Matth. xxvii. 52, 53. Now these, who had been before Captives of Death and the Grave, may be thought to have been taken up by Christ into Heaven, at his Ascension; and so he may be said, with reference to them thus rescued, to have *led Captivity captive*.

But tho' this, at first Sight, may seem plausible; yet upon farther Enquiry it hardly will satisfy. For, 1. This is wholly a Conjecture, nor have we in any Place of the New Testament that I know of, the least Hint that these Saints then ascended; and yet one would expect some Hint of it, if that had been the Thing so expressly foretold by the Psalmist. 2. Nor does the Thing seem to answer the Greatness of the Expression, or the vast Solemnity of the Occasion; that is, these Saints appear not to have been numerous enough, to make up such an august Retinue, as would suit the glo-



rious Triumph of our ascending Lord. It is said indeed: *Many Bodies of the Saints arose*: But *many* is a very equivocal Term, and often denotes no more than *several*; and to look no farther than that Text, we have there perhaps an Instance of this Use of it, when it is said of these Saints, that they *went into the holy City, and appeared unto many*. Here the *many*, as is probable, were comparatively but few; it being not likely, that these raised Saints appeared to the unbelieving *Jews*, to whom our Lord would not vouchsafe to show himself after his Resurrection: And if they appeared only to Christ's Disciples, they were then but about an hundred and twenty, *Acts* i. 15. nor does there any considerable Addition appear to have been made to their Number, till after our Saviour's Ascension, and the pouring out the Holy Ghost. Nor need we think this was a Favour granted to the eminent and extraordinary Saints, who had lived under the old Dispensation, as a singular Reward of their distinguished Virtue and Piety. *David*, who uses to be ranked among those Saints, was certainly not of the Number of those who were raised, and are supposed to have ascended with Christ, *Acts* ii. 34. And indeed it seems probable, that had this been the Case, some of their Names would have been expressly mentioned, that we might the more take notice of the Regard God pays to the extraordinary Holiness of his Saints; as we find *Moses* and *Elias* are named as appearing with Christ at his Transfiguration. Besides, even thus the Train of his Attendants would have been too few to grace his triumphant Entry into Heaven. But indeed as the Thing was probably designed for the fuller assuring our Lord's desponding Disciples of the Truth of his Resurrection, it is likely they were some of the Saints who died but a little before, and so were well known to those to whom they appeared; and therefore, if we understand the *many* Saints that arose in the same Manner, as we do the *many* to whom they appeared, they in likelihood were but few, too few to be the only ones taken notice of in the Account of our Lord's Retinue in his triumphant Ascension.

3. This seems not well to agree with the Apostle's Account, *v.* 10. that he *ascended up far above all Heavens, that he might fill all Things*. These *all Things* seem not to relate to the wicked Angels, whom I remember not that he is ever said to fill; but only to Men, and good Angels; Men, for whom he received Gifts; and good Angels, who all of them belonged to, and most of them frequently were in those Heavens, above which he ascended, in order to the filling  
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all Things. So that upon the whole, we cannot perhaps so commodiously understand the Expression concerning any other but the good Angels; and they truly seem to be the *Captivity* which he then led *captive*.

To confirm this Interpretation, the Reader is desired to consult carefully the Place whence the Apostle takes his Citation; where he will find the good Angels are just before spoken of; but not the least Notice is taken of the evil Angels, that should incline us to understand the Expression of his *leading Captivity captive* concerning them. I will set down the two Verses as they are in our Translation, *Psal. lxxviii. 17, 18.* and make some Remarks upon them. *The Chariots of God are twenty thousand, even thousands of Angels; the Lord is among them, as in Sinai, in the holy Place, thou hast ascended on high, thou hast led Captivity captive, thou hast received Gifts for Men.* There is nothing here to make us think of the evil Angels, nor will the strictest Examination of the Words at all encourage the explaining the Captivity concerning them. But let us distinctly view the Expressions.

*The Chariots of God are twenty thousand.]* Or *the Chariot*, it being singular in the *Hebrew*. As the Psalmist is foretelling the ascending of Christ into Heaven in Triumph; so in these Words he describes the triumphant Chariot in which he ascended. This always used to be as stately and grand, as it could possibly be made; but the finest Chariot made with Hands, could have no Glory in comparison of that which was constituted of the most excellent Order of Beings, the Angels themselves; and without all doubt these Angels, of which the Chariot of God consisted, were the good Angels, and not the bad ones, or a Mixture of both. No one doubts that the good Angels only were the *Chariot of Fire*, and the *Horses of Fire*, wherewith *Elijah* went up to Heaven, *2 Kings ii. 11.* And from the Account given of his being taken up to Heaven, we may well learn the Design of what is here mentioned of the *Chariot of God*, at the Time of our Lord's Ascension. It may give some Light to this Passage, and the Subject under Consideration, if we compare some other Texts herewith, *Psal. civ. 3, 4. Who maketh the Clouds his Chariot, who walketh upon the Wings of the Wind. Who maketh his Angels Winds* [see this rendering fully justified by the learned Dr. *Hammond*, in his Notes on the Psalm, and on *Heb. i. 7.*] *his Ministers a Flame of Fire.* Why should we not take all this to be spoken with a peculiar



culiar Regard to the Angels, who are compared to the Clouds and Winds; not barely for their Swiftnefs, but likewise as they exert their Power in the Winds and Clouds fwiftly moving them? Hence, when *Elijah* was taken up to Heaven with a *Chariot of Fire*, and *Horses of Fire* (*i. e.* by the Ministry of Angels) yet it is exprefly faid that he *went up by a Whirlwind into Heaven.* 2 Kings ii. 11. And the *making the Clouds his Chariot*, and *walking upon the Wings of the Wind*, are thus exprefsed, *Pfal.* xviii. 10. *He rode upon a Cherub, and did fly; yea, he did fly upon the Wings of the Wind.* And again, *Ifa.* xix. 1. *The Lord rideth upon a fwift Cloud.* Now thefe Angels who are God's *Chariot*, can be only the good ones, becaufe the Apoftle having cited that Paflage, *Pfal.* civ. 4.foon after adds: *Are they not all miniftring Spirits, fent forth to minifter for them who fhall be Heirs of Salvation?* *Heb.* i. 7, 14. God frequently ufed their Ministry, imploying them in fuch a fenfible Manner, 2 Kings vi. 17. Nor is it unlikely, that they, as God's Chariots and Horses, caufed the *Syrians* to hear the *Noife of Chariots and Horses*, even the *Noife of a great Hoft*, 2 Kings vii. 6. It does not feem likely that the *Syrians* were deceived, and that they heard nothing at all, and that all was their own pure Imagination. It is more reasonably thought they actually heard the Noife of God's Chariots, God then going forth with his Angels to fave his People; compare 2 Sam. v. 24. *Ezek.* i. 24. By what has been faid, I hope it appears plain, that the good Angels are represented by the Pfalmift as attending and miniftring to our Lord, in his triumphant Afcenfion. Nor does it feem abfurd to fuppofe the Prophet *Daniel* fpeaks of the fame Thing, in thofe fomewhat like Terms, *Dan.* vii. 13. *I faw in the Night Vifions, and behold, one like the Son of Man came with the Clouds of Heaven* (*i. e.* according to *Pfal.* civ. 3. with the Angels) *and came to the Ancient of Days* (*i. e.* afcended to God) *and they* (*i. e.* the Clouds, or the Angels) *brought him near before him.* That this belongs to his Afcenfion, the next Words feem to fhew, as they fpeak of that which was certainly then done: *And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages fhould ferve him. His Dominion is an everlafting Dominion, which fhall not pafs away, and his Kingdom that which fhall not be deftroyed.* From fuch Paflages of the Old Testament, we learn the Manner of our Lord's Afcenfion, which is more obfcurely hinted in the New. For I think it is no where exprefly faid in the New Testament, that the Angels attended



attended our Lord at his Ascension; but hints of it, I believe, we may find there, as *Luke xxiv. 51.* *And it came to pass, while he blessed them, he was parted from them, and carried into Heaven.* The Expression *parted from them* is like that of *Elijah*, and the Thing may well be thought owing to the same Agents: *Behold, there appeared a Chariot of Fire, and Horses of Fire, and parted them both asunder.* And if he was *carried* into Heaven, by whom should it be but by the holy Angels? Is it likely that *Elijah* should be thus attended, and that our Lord should ascend solitary, and without any Attendants? No doubt he was able to ascend by his own Power, without their Assistance, or ministering to him; but was this agreeable to the Solemnity of a Triumph? The Generals who triumphed, were able to go a Foot themselves; but for the greater State and Pomp were they always carried. The Term *carried* seems to speak our Saviour to be passive, and if he was carried by an external Power, it is most reasonable to suppose it was by the Angels, whom God uses to imploy for such Purposes. So again, *Mark xvi. 19.* and *Acts i. 2, 11.* He is said to be *received* or *taken up.* And *Acts i. 9.* *When he had spoken these Things, while they beheld, he was taken up, and a Cloud received him out of their Sight.* This *Cloud* may be understood of a Cloud of Angels, who might also use and manage a material Cloud for such a Purpose. *St. Chrysostom* therefore seems to be mistaken, when he thus comments upon those Words, *Psal. xlvii. 5.* *God is gone up with a Shout:* ‘He does not say, he was carried up, but he is gone up, that he might show that he went up this way himself, without any one to conduct him. *Elijah* indeed, tho’ he went not so far as Christ, was conducted by another Power; for the human Nature was not able to travel that strange Path; but the only Begotten ascended by his own Power. Hence *Luke* speaks thus: *And they looked up stedfastly, as he went* (προσεσπόμενος αὐτῷ) *to Heaven.* He does not say when he was *received* or *carried up* (ἐκ ἑπὶ αὐτῷ λαμβανόμενος αὐτῷ, ἢ ἐκ βασιζόμενος) for what was done was his own proper Act.’ This may seem strange, since *St. Luke* twice, and *St. Mark* once uses the former of these Words in the Places just now referred to; and it is said *Acts i. 9.* *He was taken or carried up* (ἐπὶ ἥρθη) This gives us a fuller Account of those Words of the two Angels, *Acts i. 11.* *Ye Men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come in like Manner as ye have seen him go into Heaven.* Now nothing can be more express, than that he will, at his

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## APPENDIX.

second coming, be thus attended with the holy Angels, *Matth.* xvi. 27. ---xxv. 31. *2 Thess.* i. 7. *Jude* 14. And in all Probability, it is the same Thing that is meant, when he is said to come in a *Cloud*, or in the *Clouds*, *Matth.* xxiv. 30. ---xxvi. 64. *Mark* xiii. 26. ---xiv. 62. *Luke* xxi. 27. *1 Thess.* iv. 17. *Rev.* i. 7. ---xiv. 14. And as the *Clouds* signify the *Angels*, so it is remarkable, that they are not in any of the foregoing Places, or in any other I remember, mentioned both together, which is some Confirmation of this Interpretation: To which let it be farther added, that as the *Shechinah*, or Glory of God that used to appear, is commonly called a *Cloud*; so this was reckon'd to consist of an Host of Angels. And agreeably to the foresaid Account, the Prophet *Ezekiel* gives us a lofty Description of God's Chariot, as a *Whirlwind*, a *great Cloud*, a *Fire*, and *Brightness*, *Chap.* i. 4. the living Creatures are represented with *Wings*, *v.* 9. the Chariot with *Wheels*, *v.* 15, 16. whose *Strakes* were of a vast Circumference, *v.* 18. their *Noise* as the Noise of a great Host, *v.* 24. And it is said, *v.* 28. *This was the Appearance of the Likeness of the Glory of the Lord.* And that they were Angels seems plain from *Chap.* x. 20. These Scriptures being well consider'd, there can hardly any doubt remain, that this Chariot of God belongs wholly to the good Angels, and that the bad have nothing to do with it. I go on with the Words of the Psalmist:

*Even thousands of Angels.*] This Passage must be owned to be very obscure, by reason of the Word *אנשׁ* which is render'd *Angels*, but is not to be found in any other Place of the Bible. I will briefly mention all the Senses put upon the Words, and it will appear that which ever is chosen, it relates not to the evil Angels.

1. If we understand it as our Translators, and the *Targum* do, it is but reasonable to suppose they are such Angels as were referred to before, in those Words: *The Chariot of God is twenty thousand.*
2. If we take the Word, with others, to signify *falcatos currus*, or Chariots with sharp Hooks or Scythes; this will best suit the Power and Terror of good Angels, as constituting a formidable Army; which can't be supposed, according to the common Interpretation, of disarmed and captive Devils, led in Chains after the triumphant Conqueror.
3. If we follow the LXX in their ordinary Reading *χιλιάδες εὐθηνέων*, and render it *thousands of prosperous ones*, or the Reading of other Copies, mentioned by *Kircher* in his *Concordance*, *χιλιάδες εὐθυμέων*, with which the *Vulg. Latin* agrees, *millia letantium*, together with the *Æthiopic*, *thousands of such as rejoice* [They seem to have read in their Copies *אנשׁ* by an



an easy transposing of the  $\aleph$ ] This can't belong to the evil Angels, who have no Cause of Joy, and especially had none at our Lord's Ascension. 4. If with the *Syriac* we render it, *The Lord rode with Myriads, and thousands of* (his) *Host, or Army*; the evil Angels are no Part thereof. 5. If we understand the Word to signify *doubled, reiterated, or repeated*, i. e. *many*; Or, 6. If we render the whole thus, which perhaps is as agreeable as any of the rest, *The Chariot of God is twenty thousand Times a Thousand doubled, or, several Times repeated* (as indeed they must be often repeated, to reach the Number expressed by the Prophet, *Dan. vii. 10.*) there can be nothing said of the Devil and his Angels; but, according to the latter rendering, they must all be supposed of a Sort.

*The Lord is among them as in Sinai, in the holy Place.*] The Expression of the *Lord's being among them*, is perhaps a Demonstration, that he speaks only of good Angels; and that consequently we have nothing hitherto to lead us to think the evil ones are at all referred to in the Context. But it must be owned that the Conciseness of the *Hebrew*, renders the Sense in other Respects obscure. The *Lord's being among them* may seem fully enough expressed; but after that we have nothing in the *Hebrew*, but *Sinai in Holiness*. Now tho' my Argument does not necessarily oblige me to it, and what is clear and expresses in the Original, is sufficient for my Purpose; yet, that I may explain the Psalmist, or excite others to attempt it, I will offer my own Conjecture, and a better Title I pretend not to give to what I can say concerning so obscure a Passage. I think then, that by Verse 18, where he speaks to Christ in the second Person: *Thou hast ascended*, we are led to take  $\text{אָרָבָה}$  in v. 17. in the *Vocative*, rather than the *Nominative Case*; and so I would render the Place thus: *Oh Lord, in them* [was thy Chariot] *Sinai being in Holiness* [i. e. when *Sinai* was a holy Place, by reason of the *Shechinah*] *in them as thy Chariot* (which I understand to be repeated  $\alpha\pi\omicron\ \kappa\omicron\upsilon\omega\varsigma$ ) *thou hast ascended up on high, thou hast led Captivity captive, &c.* Nothing looks more natural, than that as the Psalmist had represented the Angels as the *Chariot of God*, he should presently add two famous Instances of their being made use of as such; nor is it easy to imagine for what other Purpose they are spoken of as a Chariot, or how we can any other way discover a Connection in the several Parts of the Psalmist's Discourse. It will not be needful to say much, to show that what this Interpretation goes upon is Matter of Fact; and that the Angels were at Mount *Sinai* at the giving of the Law. See *Acts vii. 53. Gal. iii. 19. Heb. ii. 2.* and especially *Deut. xxx. 2.*



*The Lord came from* [or to, as Commentators usually expound it, and the Particle sometimes signifies] *Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten Thousands of his Saints, or his holy ones, i. e. his Angels.*

I think every Thing hitherto makes for this Interpretation. All that remains is to show that both the *Hebrew* and *Greek* Expressions will bear the Sense put upon them. It is agreed on all hands, that the Abstract is here used for the Concrete; and that by *Captivity* we are to understand *Captives*; nor would it be strange, if this *Captivity* should stand for such an entire *Subjection*, as is the ordinary Consequence of Captivity; and then we shall have the same Sense expressed, 1 *Pet.* iii. 22. *Who is gone into Heaven, and is on the Right Hand of God, Angels, and Authorities, and Powers being made subject unto him.* Compare *Eph.* i. 20--22. *Philip.* ii. 9--11. And if St. *Augustine's* Gloss will justify the Use of the Expression when explained of Men, it will do it as well when it is understood of Angels. His Words are remarkable, and deserve transcribing: *‘ Ipsos itaque homines qui captivi tenebantur, appellat ‘captivitatem. — Cur enim non sit captivitas felix, si & ad bonum ‘homines possunt capi? Unde & Petro dictum est; Ex hoc jam homines eris capiens. Captivati ergo quia capti, & capti quia subjugati, sub leue illud jugum missi.’* It is true, if we were entirely to be guided by the Etymology, the Words *αἰχμαλωτεύειν, αἰχμαλωτίζειν, αἰχμαλωσία, αἰχμαλωσία,* &c. would relate to Persons taken captive in *War*; but nothing is more common, than for Words to come to be taken in a much laxer Sense than their Etymology will account for; and this I think is evidently true of these *Greek* Words. It may not be disagreeable to the Reader to observe how *Ælian, Var. Hist. Lib. xii. c. 38.* uses the Word *αἰχμαλωσία*. Again St. *Paul*, three several Times, uses the Compound *συναιχμαλωσία*, for a Fellow-Captive, tho' the *Captivity* was not at all the Effect of *War*. The Places are *Rom.* xvi. 7. *Col.* iv. 10. *Philem.* 23. Thus he says the *Law in his Members brought him into Captivity to the Law of Sin*, *Rom.* vii. 23. where *αἰχμαλωτίζοντα* must import a *captivating*, not by absolute Force, but with his own Consent. In like Manner he uses the same Word, 2 *Cor.* x. 5. *Bringing into Captivity, αἰχμαλωτίζοντες, every Thought to the Obedience of Christ.* But if his alluding in these Places to *War* should be thought to render these Examples less proper; yet that in *Judith* xvi. 9. is full to my Purpose: *Her Sandals ravished his Eyes, her Beauty captivated his Soul, ἡχμαλωτίζε ψυχὴν αὐτῆς.* And thus St. *Paul*, 2 *Tim.* iii. 6. *Of this Sort are they who creep into Houses, and lead*



*lead captive*, αἰχμαλωτίζοντες, *silly Women*, not by Constraint, but by Perswasion and their own Consent. And in like Manner, *Justin Martyr*, in the Place referred to before, must use this Word for such a *captivating* as is with the Consent of those who are made Captives; when he says: 'It was prophesied, that Christ should lead us captive from our Errors, αἰχμαλωτεύσαι αὐτὸν ἡμᾶς ἀπὸ τῆς πλάνης.

As to the *Hebrew*, I observe that the *Chaldee* Paraphrast thought the Expression would bear such a Sense as I put upon it; for he, supposing very strangely, that *Moses* was the Person spoken of in the Psalm, gives this for the Sense: *Thou hast led Captivity captive, thou hast taught the Words of the Law*; where he must make the *Israelites* the *Captivity led captive*; and certainly the Phrase may, with as little Harshness, be used concerning the good Angels. But I would farther observe, that the *Hebrew* שבה the *Syriac* שבא and the *Arabic* سب have all the same Signification; and accordingly is the *Hebrew* rendered in both those Translations, and so is the *Greek* in *Eph.* iv. 8. We may therefore judge from the Sense of these Words in those Translations, in what Latitude the *Hebrew* may be used. Now, both the *Syriac* and the *Arabic*, thus render St. Paul's αἰχμαλωτίζοντες, *2 Tim.* iii. 6. *Leading captive silly Women*; as they do likewise both of them, *Rom.* vii. 23. To the same Purpose the *Syriac* renders his συναἰχμαλωτῶ in all the three Places referr'd to above. Finally, As the Evangelist uses the Word αἰχμαλωτῶ, *Luke* iv. 18. *To preach Deliverance to the Captives*, where the Captives must be willing Captives; so the *Syriac* and *Arabic* render it by the same Term, as that is also used in the *Hebrew*, *Isa.* lxi. 1. And Dr. *Castel*, in his *Lexicon*, gives two Significations of the *Arabic* Verb much to the Purpose. 1. It signifies to enamour; *Rapuit amore, sc. fœmina cor viri* (just in the Sense in which ἡχμαλώτισε is used in *Judith* in the Place before cited) whence one of the Derivatives מסביה (Masbiyaton) is render'd by him *captivans corda, sc. puella.* 2. To remove or carry any Thing from one Region or City to another. *Ex regione in regionem, sive ex urbe in urbem transvexit, sc. vinum*; which shows in how great a Latitude this Word was used, and suits well enough the foregoing Account. So that I think, both the *Hebrew* and *Greek* will allow this Interpretation.

Give me leave to illustrate the whole by an easy Example. When any great Emperor, or General, was spreading his Conquests, and enlarging his Dominion, it was usual for him to have many Captives who were taken in Battle, actually opposing him, and making Resistance; while others either from Discontent under their old Government, or from a Love to, or the Terror of the Arms of the Invader,



der, willingly yielded themselves to be his Subjects, without making the least Opposition against him. Now, tho' these were ordinarily treated in a different Manner, and more Favour was especially shown to such as appeared to have been most free and hearty in their Submission; yet both sorts were in a State of Servitude and Subjection, and might be consider'd as Captives. Thus, tho' the *Romans* distinguished the *captivi* and the *dedititii*, yet the latter were as truly Slaves as the former, supposing the Surrender was absolute, and not upon Terms stipulated between them. And this appears from the Form in which the *deditio*, or Surrender was made. See *Livy, Lib. i. c. 38. -- vii. 31.* and *Plaut. in Amphitr. Act. i. v. 69--71, 102, 103.* They who were employed to make the Surrender, gave up to those to whom they made it, themselves, their People, City, Lands, Water, Borders, Temples, Altars, Houses, Utensils, Children, and every Thing they had, whether divine or humane. And thus among the *Israelites*, the *Gibeonites*, who were *dedititii*, were Servants, and made *Hewers of Wood, and Drawers of Water, Josh. ix. 23.* Compare *Deut. xx. 10--14.* It is thus we should consider the Case here before us. Our Saviour being raised from the Dead, was appointed by God to be the universal King, and claiming this his just Authority, was opposed by some, as by the *Jews*, many of the *Gentiles*, and by all the evil Angels; but there were many others, who being convinced of his Greatness, Merit, and Right, willingly submitted themselves to him, and triumphed in their becoming his Subjects; among these were those good Angels, who formerly had been his *Fellows*, *Heb. i. 9.* being Viceroy's in their respective Provinces, as Christ was in *Israel*. These quitting all their Power, and resigning it to the raised and exalted Messiah, now constituted King of the World, willingly put themselves into the State of Captives under him, to be possessed, used, ruled, and disposed of by him, as he pleased; and these not as conquered, forced, and constrained, but as his willing Captives, he led with him in his triumphant Ascension into Heaven, a most glorious and honourable Train, fit for the Region to which they were led, and every way qualified to adorn the Triumphs of his stately Entry. And as they so cheerfully submitted to him, and became his Attendants and Ministers, God proposed them as an illustrious Pattern of that Subjection and Obedience, that should be paid by us to Christ. Let the impartial Reader upon the whole weigh the Reasons here candidly alledged, without pretending to impose an Opinion upon him. Nor may it be amiss for him, as he reads some other Places of Scripture, to consider whether the same Thing may not be intended in them, as particularly, *Psal. xlvii. 9.*



